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VOL. XIII. No. 49. CHICAGO, SATURDAY, MARCH 7, 1891.—TWENTY PAGES. WHOLE No. 644.

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John Wesley

is the subject of an interesting biographical article, which, with illustrations, forms the SUPPLEMENT to this week's number of

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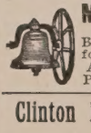

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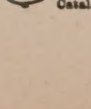

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The Living Church.

SATURDAY, MARCH 7, 1891.

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BY C. W.

"In weariness and painfulness. . . . in fastings often."
"As having nothing and yet possessing all things."

By Thy pains, O Christ most holy,
By Thy station, mean and lowly,
By Thy deep self-abnegation
For our souls in degradation,
By Thy fastings, watchings, tears,
By Thy toils thro' all the years
Of Thine earthly visitation,
Shunning ease and pride of station:
By Thy tenderness in healing,
Depths of love for man revealing,
Lord, on these Thy servants pour
Plenteous blessings, evermore.

Every labor gladly borne,
Luring pleasure all foregone,
Deaf to worldly call or sign,
Quick to hear the Voice divine;
Rising ever higher, higher,
By the spirit's rapt desire;
Loathsome sickness gently tending,
Loathsome garments cleansing, mending,
Finding all their inspiration
In their Saviour's exhortation:
"Follow Me, My labors share,
All thy brothers' burdens bear;"
Searching haunts of vice and sin,
For the prize of souls to win;
By the strength of vows baptismal,
Raising from a depth abyssmal
Many a helpless, hopeless, sinner,
Bound by power of the tempter;
Knowing only thro' the years
Of their patient toils and tears,
Jesus Christ, the Crucified,
He Who for all sinners died,
In Him find they joy and health,
Power and blessing, rank and wealth,
Following Him thro' life, thro' death,
Faithful Brothers of Nazareth.

THE new Archbishop of York, Dr. Magee, will be enthroned in York Minster, on St. Patrick's Day, March 17th.

THE subscription towards the memorial to the late Archbishop Thompson has amounted already to £1,232.

THE consecration of Dr. Davidson, the Bishop-elect of Rochester, will take place in Westminster Abbey, April 25th.

THE condition of Bishop Paddock of Massachusetts, causes great anxiety in the diocese. It is feared that he will not recover.

THE Bishop of Wakefield states that the amount of subscriptions in aid of the Appeal Fund "for the development and strengthening of the work in the diocese of Wakefield," is now approaching £20,000.

THE Rev. Mandell Creighton, Dixie Professor of Ecclesiastical History in the University of Cambridge, has been appointed to the bishopric of Peterborough. This appointment has given considerable satisfaction to the world of letters, the new Bishop being a distinguished scholar.

THE working men of Sheffield have decided on the form of their memorial of the late Archbishop of York. It will consist of a marble bust and tablet to be placed in the chancel of the Sheffield parish church. It is expected that many Nonconformists will subscribe to the memorial.

OUR readers will thank us for the summary of Dr. Dix's noble sermon, the first of his Lenten course. We call their attention to our comments on it in the editorial columns. The article on Wesleyan Methodist Churchmen is of particular interest in view of the centennial of Mr. Wesley's death. Fr. Convers' contribution on the Church in South Africa is valuable in its information as to the work the Church there is doing among the afflicted. In our Church news department will be found a description of a notable exhibition of ecclesiastical embroidery in Philadelphia.

THE offices of treasurer and chancellor of St. Paul's cathedral are at present vacant, the former having been held by the new dean, and the latter by the late Canon Liddon. For once in a way the whole of the thirty prebendal stalls in the cathedral are occupied, but Prebendary Walsh, who has just been consecrated Bishop of Mauritius, will, in the usual order of things, resign his stall.

THE remains of the Very Rev. E. H. Plumptre, Dean of Wells, were interred at Wells cathedral. The funeral was attended by people of all classes, Nonconformists included. The mayor and the town council of Wells were present; children from various schools occupied seats in the nave; students of the Theological College, to which the Dean recently gave £1,000, were present in force, and there was also a very large attendance of clergy from all parts of the diocese. The magisterial bench was also represented.

THE memory of James Hannington, the martyred Bishop of Eastern Equatorial Africa, is to be perpetuated in his own university. A committee has been formed at Oxford to raise funds for a Hannington Memorial Hall, which may serve as headquarters of the University Missionary Union. Bishop Perry, Sir John Kenneway (president of the C. M. S.), and others, have already promised considerable subscriptions.

SOME amusement seems to have been afforded several of our esteemed contemporaries by our paragraph on the conversion of the denominations. Now comes *The Christian Enquirer* and "ventures to suggest that Baptists don't need to be 'converted' in the sense THE LIVING CHURCH implies. When the 'historic Episcopate,' with a 'humble, lowly, penitent, and obedient heart' craves the 'historic Baptism,' there will be much more hope for 'Church unity,' as far as Baptists are concerned."

THE Church seems to be determined to keep pace with the expansion of English influence in South Africa. A diocese of Mashonaland will almost immediately be formed and a bishop consecrated. Meanwhile, missionaries are to be sent out to prepare the way, and it is expected that very soon there will be four or five clergymen settled at various points within the territory of the South African Company, who will act partly as chaplains to the Europeans and partly as missionaries to the natives.

THE Bishop of Chichester has addressed a letter to the clergy of the diocese on the Lincoln judgment. He notes with pleasure that the Bishop of Lincoln has loyally submitted to the Archbishop's decision, and "for my part," he adds, "I am prepared to accept it in the same spirit: and I give my episcopal and canonical sanction to the judgment so far as the same may be required, in order to give it force in the diocese of Chichester." The Bishop then states his reasons for believing that the judgment has a claim to respect and obedience, and concludes by pointing out the distinction drawn in the judgment between such practices as are enjoined and such as are permitted.

COMMENTING upon the debate in the Convocation of Canterbury, *The Family Churchman* says: "'Lux Mundi' has met with the reception in convocation which we expected. Archdeacon Denison's attempt to pass a resolution met with a direct negative by a large majority. The result, we believe, was largely due to the tact and persistency of Dr. Randall Davidson. It would have been nothing short of the sheerest folly had convocation been induced to institute a committee of censure on a book, and such a book as 'Lux Mundi.' Indeed, if such censorships are to be formed against books written by clergymen of the Church of England, we would still question whether the book 'Lux Mundi' would be the first to be attacked."

THE Church Missionary Society reports that the contributions of the Gleaners' Union for January exceed £647; that Mr. F. Bishop has sent from Cannes a benefaction of £1,000 towards the suggested 1,000 missionaries; and that the Rev. H. G. Grey has been transferred from Quetta to Lahore. It also reports that a letter has been received from Bishop Tucker, giving news of his party in the interior of Eastern Africa. The mission party for Uganda will leave in May next, under the leadership of the Rev. R. P. Ashe, and the Rev. G. H. V. Greaves and Dr. G. Wright have been appointed to it. Six or eight more, at least, were required "in view of the wonderful openings for Christian work of all kinds in Uganda, in Usoga, at the south of the Victoria Nyanza, not to speak of the nearer territories of the British East Africa Company."

THE affection felt throughout the diocese of Rochester for Bishop Thorold was strikingly manifested on Saturday, Feb 7th, when 200 of the clergy and laity tramped through a dense fog to St. Saviour's, Southwark, to take farewell of their diocesan before his departure for the see of Winchester. The Bishop, on entering the Lady chapel, accompanied by Bishop Barry and the chancellor of the diocese, was received with marked respect and sympathy. His address took the form of a retrospect of his thirteen years' work in the diocese, and contained a warm acknowledgement of the assistance he had received from the members of the Diocesan Conference. He commended his successor to their sympathy and support, and, not without a great deal of emotion, begged them to still "keep a little corner in your hearts for me." Lord Darnley and Archdeacon Burney responded on the part of the members of the conference, and Dr. Thorold said a final good-bye.

MASQUERADING is allowed during Carnival time in certain Italian towns between sunset and sunrise, but not during the business hours of the day. Cardinal Maselia being lately at Pisa, and having an official visit to pay to some dignitary who lived close to his hotel, set out on foot in his scarlet robes and biretta. A policeman, unaccustomed to see a Prince of the Church unattended and walking in the streets, stopped his Eminence and severely informed him that it was forbidden to go about "disguised" in broad daylight. He had taken the cardinal for a mummer. This was better, however, than what happened to a cardinal at the last Vatican Council, when a great crowd of bishops were pressing into St. Peter's, so that the Swiss guards could not keep a way clear for the Pope and his suite. One of these men, impatient at being shoved about, lifted the stock of his halbert, and ramming it behind him, hit a cardinal in the pit of the stomach. A moan from his Eminence caused the guard to look round, upon which he humbly excused himself on the ground that he thought he was hitting a bishop.

AT the election of the Bishop of Rochester to the bishopric of Winchester the other day, the dean (Dr. Kitchin) took especial pains that the whole proceedings should be conducted strictly on ancient lines, and the ceremonial observed was exactly the same, *mutatis mutandis*, as at the election of Bishop Wayneflete in 1447. After the first Lesson, the great bell was tolled, the cathedral body proceeded to the chapter house, and the dean and canons alone entered to proceed with the election. The cathedral bells then rung a joyful peal, the choir and clergy returned to their places, the *Te Deum* was sung, and the dean, standing before the altar, said:

Good Christian people here assembled together, be it known unto you and all others of the fold of Christ's Church, that we, the dean and chapter of the cathedral church of the Holy Trinity, of Winchester, in accordance with authority granted to us by her Most Gracious Majesty the Queen, dated the 28th day of January, 1891, and issued under the Great Seal, and hearkening dutifully to the advice and recommendations herewith conveyed to us, have this day, after notice duly given and received, met in chapter, and have with one heart and one voice elected to the bishopric of Winchester, now vacant by the resignation of the Right Rev. Edward Harold Browne, formerly Bishop thereof, the Right Rev. Anthony Wilson Thorold, D. D., Bishop of Rochester, and we pray you to yield all due obedience to him as your spiritual pastor in God, and to remember him in your prayers, that he may receive grace and truth wisely to rule over this diocese to the glory of God and the eternal welfare of the souls of men now to be entrusted to his care.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Bishop has returned from the South in improved health, and will fill his published appointments. He will preach and confirm at Calvary church on Sunday morning, and at the Epiphany in the evening.

The Rev. G. A. Tuckerman, who has resigned the charge of St. James' church in order to take work in St. Louis, is confined to his room by an attack of malarial fever.

The long-standing vacancy at Trinity church has been filled by the acceptance of the rectorship by the Rev. John Rouse, M. A., Keble College, Oxford, principal of the Theological College, at St. John's, Newfoundland. Mr. Rouse will enter upon his new duties about Trinity Sunday. The parish has taken the preliminary steps towards the introduction of a surpliced choir. Mr. John L. Hughes, who organized the choir of St. James' church, and was afterwards the choirmaster of St Mark's, has been engaged to organize and train the choir for Trinity. The choir will probably be in its place in the chancel in November.

The second regular meeting of the Church Club was appointed for Thursday evening, March 5th, the subject for discussion, "Church Extension," to be led by the Rev. T. N. Morrison.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—At St. Chrysostom's chapel, of Trinity parish, a series of services for men are being held during Lent, under the auspices of the local chapter of St. Andrew's Brotherhood. The first of the course was held on the evening of Monday, Feb. 23rd, when the Hon. John DeWitt Warner, M.C., gave an address on the "Duties of Citizenship." A free discussion took place at the close of the lecture. Other lecturers to follow are Charles D. Scudder, M.D., March 2nd; Mr. Chas. J. Wills, March 9th; Master Workman Geo. E. Murray, of the Knights of Labor, on March 16th; the Rev. Father J. O. S. Huntington, of the Order of the Holy Cross, on March 23rd, and the Rev. Wm. Everett Johnson, on March 30th.

One of the most important and practical missionary agencies in New York, is that of the immigrant port chaplaincy, which for about three years past, has been held most efficiently by the Rev. Dr. Thomas Drumm. Last year the enormous number of 349,233 foreigners from every nation under heaven, landed at this port. The government encourages this work of the Church, giving it in all proper ways consent and protection. During the past year, the port chaplain has met the steerage passengers of 426 steamships, and out of the numbers landed has registered 5,860 persons as members of the Church of England, the Church of Ireland, or the Episcopal Church of Scotland. This is the largest number received in any one year, since the work began. It is, however, a subject of regret, that so few of the incoming Churchmen bring letters of transfer, or are commended to our spiritual care by the clergy on the other side of the Atlantic. Out of the 5,860 met last year, notices were not received of the coming of even 100. This is the more singular, as the port chaplain is constantly writing to foreign Church newspapers on the subject, as well as to bishops and clergy. The matter has been publicly urged by the Archbishop of Canterbury, and it received favorable consideration at the last Lambeth Conference. Annually, a large percentage of Church immigrants are lost to the American Church, through neglect of the clergy in parishes from which they come. Yet our own clergy are not entirely without responsibility, and there is much apparent lack of co-operation. During the past year the books show that for 1,241 letters and postal cards, requesting answers, sent to the American clergy by the port chaplain, and commending strangers to their care, only 379 answers were returned. Besides spiritual solicitude, the mission has been obliged to meet the distressing calls of bodily want which constantly appeal to it. Limited means have not permitted much to be done in this direction. The port chaplain who stands there for the Church, has done what he could to relieve want, to secure situations, or to help travelers forward to where opening awaited them. Some have been snatched from impending ruin, and some who had fallen, lifted once more into the path of honor and right.

The Syrian mission under the charge of the Rev. Abraham Yohannan, has met since last autumn, on the afternoon of every Sunday at the church of the Epiphany. There is an average attendance of 50, chiefly men, natives of Syria, Persia, Armenia, and Mesopotamia. The services are conducted chiefly in the Turkish and Armenian languages. It is hoped that by sound orthodox teaching of those who shall hereafter return to their native land, and by the co-operation there of missionaries of the American and English Churches with the native clergy, the ancient rule of our common Faith may again become the measure for these venerable remains of the once pure and undivided Catholic Church of the East. At the last visitation of the Bishop, a class of seven received the rite of Confirmation. A Sunday school is held weekly, and a sewing class of women meets every Thursday night, the members of which also form a Bible class on Sunday afternoons. A present need is for Turkish and Armenian Bibles. Sometime since, Mr. James P tt, the publisher, presented fifteen copies. But a considerable supply is required, and cannot be procured without sending to Constantinople, where they are somewhat costly. A Turkish translation of the Psalms and of the Morning and Evening Prayer, will soon be ready for use.

The Rev. Dr. C. E. Swope, who died last year from the effects of *La Grippe*, is by no means forgotten by the congregation of Trinity chapel, which he served as pastor for so many years. Early in the present winter, a meeting of the parishioners was held in the robing room of the chapel, to decide on a permanent form of memorial. It was agreed that an alabaster altar with a reredos should be erected, and plans have since been prepared by Mr. Chas. C. Haight the well-known ecclesiastical architect. The estimated cost of the memorial will reach $10,000, and a noteworthy work of art will result. A few members of the congregation have already subscribed most generously, and a committee has just issued an appeal for offerings to secure the completion of the design. The committee wisely prefer that the memorial should be a loving tribute from the many, and not merely of the generous and wealthy few.

During Lent, the service of the Stations of the Cross is sung on every Friday evening, at the church of St. Mary the Virgin.

Last Friday evening, Feb. 27th, Bishop Potter met by appointment the members of the several chapters of the Brotherhood of St. Andrew in New York, at old Epiphany House, Stanton st. The Bishop addressed the men present, and counseled with them concerning the work of the brotherhood in the city.

The church of the Holy Communion, the Rev. Henry Mottet, rector, has secured a new assistant minister in the person of the Rev. S. W. Young, lately rector of St. Peter's church, Portchester, N. Y.

In connection with the announcement that the trustees of the cathedral were to decide during the present week upon the plans for the great church, a little stir has occurred in ecclesiastical circles. The announcement was correct, but was misconstrued to mean more than the trustees contemplated, the decision to be arrived at being only one stage in the process of final selection. On Saturday, an open letter appeared in *The Evening Post*, from the Rev. Dr. Henry Y. Satterlee, criticising the trustees on the basis of this misconception. The letter which was penned with all the Dr's. characteristic vigor, stated that there were some in the diocese who felt alarm as to the erection of the cathedral under conditions which it was understood had been determined upon by the trustees; and that many apprehended that the enterprise would take on the character of a great uptown parish church, rather than of a centre of missionary effort and diocesan interests. The letter claimed that the reason for this feeling was an outcome of our American training, and that the sympathy of clergy and laity could not be evoked in a Church movement in which they were treated as mere by-standers who had no interest at stake. Diocesan enthusiasm, even in the plan of a cathedral, could only be awakened by a sense of common interest, and the apprehension now indicated, was in reality a forecast of the indifference they would manifest by and by when the appeal for building funds would be made. The Dr. went on to make the practical suggestion that the trustees "should afford public opinion every opportunity to express itself distinctly and adequately." For that reason, he criticised the trustees for not placing all the original designs on public exhibition, and pointed to the mistake that would be made, if they should now hastily decide upon the acceptance of an inadequate and unworthy design, adding that the delay of a decade would not be so great a misfortune as that. He felt sure that if the people were taken into confidence and practically allowed to select the designs for themselves, they would freely and generously contribute to the cost of construction.

Unfortunate as the hasty printing of misconception may be, good will doubtless come of this in bringing out the truth, and arousing enlarged and helpful attention to the whole subject. It transpires that the trustees very much desired a public exhibition of the original designs which, with the widest scope, were thrown open to the competition of all the world. The sending architects, however retained the right of property in their plans until accepted, and upon request made at the time by the trustees, declined to allow a public exhibition. Some plans, however, were subsequently given to public view in the rooms of the Architectural League, a fact which Dr. Satterlee seems momentarily to have overlooked. The difficulties of reaching a wise decision are fully felt by the trustees, who have welcomed whatever light and suggestion has reached them from any source. To meet the problems with due care, they called in the aid of engineers and experts, who advised the architects preparing plans, as to the ground, its location, surroundings, material, and the cost of construction. The trustees have, of course, no dream of building a big parish church, but contemplate a true cathedral, open and free to all, and surrounded in course of time with scholastic institutions, hospitals, and various public diocesan charities and foundations. Enough ground was purposely purchased to admit of all this, and no question has been raised that the site was otherwise than well and wisely chosen. No plans for the cathedral save the preliminary ones, already referred to, have yet been before the trustees. There will be submitted during the present week, plans from several architects, who have been elaborating them for some time. It has already been stipulated that these plans shall be the property of the trustees, in order that they may be enabled to give them proper publicity. It is understood that every reasonable opportunity will be utilized to obtain the advantage of public criticism and suggestiveness, and to enlist the heartiest sympathy and co-operation of all who are concerned. Dr. Satterlee's letter may be taken as an indication of honest and earnest public solicitude, and such solicitude is the best foundation, if rightly dealt with, for future enthusiastic joint effort in the great work.

In the contest over the will of the late David B. Fayerweather, a noteworthy incident occurred Wednesday. It will be remembered that Mr. Fayerweather, who was not a Churchman, left about $2,000,000 to be divided between colleges and charitable institutions throughout the United States, among them several institutions of the Church. He conferred very large discretion upon his executors, who were accorded power to still further apply his estate for public benefactions. In order to leave them free to act in this respect, his will provided that the property should be left in such a manner as to be legally their own, for bestowal. On this ground mainly, his widow brought suit to break the will, claiming that undue power rested in the hands of the executors, with nothing to prevent their applying a large share of the estate to their own private interests. At the session of the Surrogates' Court on Wednesday, there was submitted on behalf of the executors a deed of trust which, acting on the powers conferred by the will, they have lately drawn up severally and jointly. This instrument has been placed by them in the hands of outside and responsible parties, (Stephen P. Nash, Esq., one of the vestrymen of Trinity church, New York, and Hon. Henry Stoddard of New Haven), in order that its provisions may be carried out in good faith, and without their having any chance of interference with such execution. It has been made by them voluntarily and finally, and it legally disposes of any imputation of their benefiting themselves. After making very kindly additional provision for the widow, this deed of trust disposes of the remainder of the estate, by confirming, enlarging, and adding, to the legacies specified in the will, in the evident spirit and intention of Mr. Fayerweather himself. It is therefore a very noble and timely act, fully justifying the practical wisdom of the testator in selecting these honorable gentlemen as executors. The contest continues, but can hardly hope to be successful, or to carry public sympathy. If the court decides against the attack on the will, Mr. Fayerweather's benefactions through will and through this action of his executors, will rank among the largest in amount, and the most wisely bestowed, of any public gifts in the history of our nation. A few details out of the many, cannot fail to be of interest. By the new deed of trust, the Woman's Hospital receives $200,000, in addition to the amount left in the will; the Manhattan Eye and Ear Hospital, New York Eye and Ear Infirmary, Manhattan Dispensary, Montefiore Home for Chronic Invalids, the New York Cancer Hospital, and several similar institutions, $25,000 each; our own St. Luke's Hospital also receives an additional amount of $25,000; Cooper Institute receives $200,000 for the support of a Woman's Art School; Yale University receives $150,000 for the erection of a Fayerweather building, or other like memorial, at discretion of its corporation; Harvard receives an additional $100,000. The University of New York, Union College, Princeton College, Rutger's College, and our own Barnard College for Women, receive each $100,000. The University of Pennsylvania, Haverford College, Brown University, Wesleyan University, Wells College, Elmira College, Vassar College, Maryville College, Wabash College, Lafayette College, Marietta College, and our own Trinity College, receive each $50,000; our own Shattuck School at Faribault, Minn., receives $25,000. The residue of the vast estate is to be divided in equal parts between Yale, Harvard, Princeton, our own Columbia, and the two hospitals in New York. By the original will, Yale received $300,000, and Columbia College $200,000.

GENERAL THEOLOGICAL SEMINARY.—Thursday at Evensong in chapel, the Rev. David H. Greer, D. D., of St. Bartholomew's, spoke to the students on practical work in the ministry, confining his remarks to "preaching" and "parochial development."

The essayists for Commencement Day from the graduating class have been selected; they are, Edward Jennings Knight, of the diocese of New Jersey; James Frederic Olmstead, of the diocese of Albany; and John Charles Stephenson, of the diocese of New York.

The Pierre Jay Prize for an essay on "The Motives for Foreign Missions," has been awarded to Mr. Robert Van Kleeck Harris of the Middle Class.

CLIFTON.—The annual meeting of the Archdeaconry of Richmond was held at St. John's church, the Rev. Dr. John C. Eccleston, rector, on Saturday, Feb. 14th. Bishop

Potter celebrated the Holy Communion, and delivered an address. Interesting reports were presented from the missionaries working under Ven. Archdeacon Johnson. Special attention was drawn to the work being done in the public institutions of Staten Island. A social reunion followed the business meeting.

WEST MISSOURI.

Bishop Atwill visited All Saints' church, Nevada, on Sunday, Feb. 15th, preaching two able sermons and confirming a class of seven, presented by the rector, the Rev. S. C. Gaynor. The church was crowded at both services, and many who came had to go away, not being able to get even standing room. This was Bishop Atwill's first visit to Nevada, and he made a most excellent impression on all. All Saints' church has recently been enlarged and otherwise improved. It is now inferior to but few church structures in the diocese.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

PEORIA.—The death of Richard F. Seabury, last week, at the age of 81, is an event in which a large circle of citizens and friends are sadly interested. He was an old resident of Peoria county, and had been prominent in public affairs and business pursuits. Mr. Seabury came of a family which has been noted in the annals of the Church in this country. His grandfather, the Rt. Rev. Samuel Seabury, D. D., was the first American bishop. R. F. Seabury's father, Charles, was a clergyman, and so was also his brother. Dr Samuel Seabury, who was rector of the church of the Annunciation in New York City for thirty years, and was a professor in the General Theological Seminary; his son, Dr. William J. Seabury, has succeeded his father in both functions. The family came from Devonshire, England, and settled in Massachusetts, afterwards removing to Connecticut. By marriage they are descended from the noted John Alden, who was the first man to step off the Mayflower upon Plymouth Rock. Richard F. Seabury was born in New London, Conn., July 21, 1809.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

The Laymen's Episcopal Club met recently at the Guarantee Loan Building, Minneapolis. The clergy were the guests of the laity, and Bishop Gilbert presided. Mr. Eddy, secretary, read the by-laws of the club, which provide for three meetings a year, each preceded by a dinner; that the objects are to stimulate Church work and widen acquaintance among Churchmen. It is lamented that, in such a body as the Church, so little has been known by the laymen of each other. There are many men who are connected with the Church who scarcely know each other, and the Churchly idea is one of unity and not isolation; and seeing that union is strength, it is most desirable that a concentrated effort shall be made possible in all questions concerning the good of the Church. Judge Isaac Atwater was elected president; Judge James Gilfillan, of the Supreme Court, vice-president; J. Clagett of Hastings, second vice-president; James B Stoneman, secretary; council: Messrs. Osborne, Lightner, Hector Baxter, and Col. Sessions, Major Alden, and S. Jewett; Mr. Kopper was elected treasurer. Bishop Gilbert addressed the club in a warm speech of congratulation. He said in the past mere parochialism had been too frequent. Now we need a larger view and broader work which we are well able to do. Anything which will break down partitions and make all the work one is most desirable. Judge Atwater gave reminiscences of the early history of days long gone by, when the Church was planted in St. Anthony. In '56 there were only two or three Church families in the city. The secretary of the New York Church Club sent a telegram of congratulation, which was reciprocated. W. H. Lightner of St. Paul, then addressed the meeting. Senator Kiester, of Blue Earth, spoke approvingly of the club, and was followed by Senator March on "The Field Before the Church." Capt. J. C. Reno addressed the club in warm praise of the progressive character of the Church. Mr. Clagett made a speech, in which he compared early times with these, and there were numerous other addresses all overflowing with good fellowship.

SOUTH CAROLINA.

WM. B. W. HOWE, D.D., Bishop.

CHARLESTON.—Two cots have recently been endowed at the House of Rest; one by Captain Thomas Pinckney in memory of his wife; while the other is the result of children's efforts. For 13 years, children of the Church, interested in the House of Rest, have contributed small sums monthly, until the necessary sum, $2,000, has been reached. This has been accomplished chiefly by means of a little paper edited each month, called "Trinity Cot," which has found its way in all directions, and has appealed to old and young, far and near.

We can give, as usual, a good report of the Woman's Auxiliary. The Bishop of Tennessee on his late visit to Charleston, made a most impressive address to the members in Grace church Sunday-school. Unfortunately the inclement weather prevented a very large number from attending. Out of the 20 branches, 17 undertook some Christmas work. One box, and this from a mission church, was worth $6.50; a small sum, but a good deal for a mission church in this poor diocese. Another box was valued at $80. Three boxes have been sent to clergymen. Some of the branches have worked for mission points in the diocese. St. Michael's provided the chancel of the new chapel in Darlington with a carpet. Greenville, Spartanburg, Bridgway, and Walhalla, sent barrels to the Indians in South Dakota. Five branches worked for a mission school at Walnut Cove, N. C. The value of the contributions amounted to $150. The Christmas offerings are estimated at over $600.

The Girls' Friendly Society has a flourishing branch in this city. The associates are all capable, earnest women, and the weekly meetings where the girls are taught sewing, cooking, reading, and arithmetic, are well attended. A plan is on foot to build a Training School for working girls.

COLUMBIA.—The Rev. E. N. Joyner, priest in charge of the Associate Mission for Colored People, will travel during the month of February, in behalf of his work. St. Luke's church of this mission, has been much improved. A new carpet has been laid in the chancel, and the aisles have been carpeted. A vested choir of 12 boys and two men has been introduced. This is a great addition to the service. At the Bishop's visitation, this parish contributed $8.16 to diocesan missions.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

The Rev. Albert Hoyson Bailey, D.D., rector of Grace church, Sheldon, died Saturday evening, Feb. 14th, in the 70th year of his age. Dr. Bailey had been identified with this diocese since 1840, and was the oldest priest. He was ordered deacon by the late Bishop Hopkins, in September, 1846, and priest the next year. Dr. Bailey had charge of the parishes in Brandon, Hydeville, Berkshire, Montgomery, West Rutland, Fair Haven, and since 1865, of Sheldon, besides having at different times neighboring missions under his care. He often held important positions in the conventions of the Church, and was one of the most learned men in the State. At the time of his death he was chairman of the Standing Committee. He was a thoroughly earnest, sincere, Christian gentleman. He leaves a family of several daughters and two sons, one of them, the Rev. George H. Bailey, being the assistant at St. Paul's church, Burlington. The funeral was largely attended Tuesday, Feb. 17th, the Rev. Dr. Bliss, of Burlington, officiating, with the Rev. A. B. Flanders, of St. Alban's, assisting. The remains were taken to Poultney, Vt., for burial. Eight or ten of the Vermont clergy were present in the church, and all denominations united in paying the last sad tribute to the deceased.

MAINE.

HENRY ADAMS NEELY, S.T.D., Bishop.

The Board of Missions met in Augusta, together with the Woman's Auxiliary, Feb. 17th-18th. The special feature of this occasion was the missionary meeting on Wednesday evening. There was a large congregation filling the entire building, to listen to the addresses, with the added interest of hearing the combined choirs of Augusta, Waterville, and Gardiner, render the musical portions of the service. It was an unusual sight in this diocese, to see a procession of 60 white-robed choristers filing into the choir from the nave and to hear the processional, "Onward, Christian Soldiers," given with such spirit and volume. The speakers were the Rev. Messrs. Allen and Stafford. The Bishop was also present during all the sessions of the Board, and spoke briefly on the work of the Woman's Auxiliary.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

The members of Trinity parish, Brookville, are rejoicing over the removal of their church debt, occasioned by the building of their beautiful little church some three years ago. Although a comparatively new parish they have made marked and steady progress since their organization, and especially in a financial way have they prospered. For some time, the parish was served by the neighboring clergy, and the general missionary of the diocese, until a little over a year ago, the Rev. Chas. Kimball of Central New York, was called to that work. Since then, the church has become self-supporting, paying their rector a comfortable living, and they have just completed the payment of $1,600 indebtedness making, in all, a creditable showing for the faithful members of Christ's flock, who have exerted themselves so earnestly for the building up of the Kingdom of God in their midst.

St. Andrew's church, Clearfield, has begun its Lenten work with renewed energy and will, owing to the Mission lately held there. The Rev. Jas. G. Cameron of St. Mark's church, Pittsburg, conducted the services, assisted by the Rev. Chas. Bragdon, the Rev. A. S. R Richards, and the rector, the Rev. J. E. Curzon. All the services were well attended, and much interest was exhibited by the members of the congregation, as well as by a number of persons belonging to the denominations. The services for men only were very interesting; and were especially well attended, the little church being crowded. They were intended to teach the need of sacramental grace, and to show how necessary, purity, reverence, and temperance are to all those who wish to live a godly life. It is hoped that a large class can be presented to the Bishop, for Confirmation, on his next visitation.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

Bishop Seymour visited Emmanuel church, Champaign, on the 2d Sunday in Lent, Feb. 22nd. Services were held at 7, 9, and 1:30 A. M., and 7:30 P. M. At the 10:30 service, Mr. Fred. H. Burrell was ordained deacon. In the evening, seven persons were confirmed, mostly persons of mature years, one a professor in the State University there. All the services were very interesting and the congregations very large. The Bishop preached at both the Ordination and Confirmation, and preached grandly, as he always does. Mr. Burrell will, for the present at least, continue to assist the Rev. Dr. Dresser in mission work about Champaign; viz: at Rantoul, Arcola, Thomasboro, and elsewhere, as he has been doing acceptably for some months past, while also continuing his studies preparatory to the priesthood.

From Champaign, the Bishop went on Monday to Rantoul, accompanied by the Rev. Dr. Dresser and the Rev. Mr. Burrell. Here five children were confirmed in the afternoon—four boys and one girl, their ages ranging from 11 to 15 years. In the evening, after Evening Prayer, and the baptism of an infant, the Bishop preached again with great power, to a house full to overflowing. At all these services the offerings were for diocesan missions. On Tuesday morning the Holy Communion was celebrated, the Bishop and the newly-made deacon, having remained in Rantoul for the purpose; 17 persons received, and all seemed to enjoy the occasion greatly.

The remainder of the week was to be devoted to Thomasboro, Tuscola, and Arcola.

MONTANA.

LEIGH RICHMOND BREWER, S.T.D., Bishop.

ANACONDA.—Bishop Brewer officiated morning and evening, Feb. 22nd, at the opening of the handsome new stone edifice in which St. Mark's mission will hereafter worship. After the sermon in the morning the rite of Confirmation was administered and the Holy Communion was celebrated. The church was filled with an earnest and appreciative congregation, and all enjoyed the services. In the evening a large number of members of the local lodge of the Knights of Pythias, were added to the congregation. The Bishop made a pointed contrast between his present and his first visit to Anaconda. The first was made in the spring of 1884, but no service was held because no place could be secured. On March 25, 1885, the Bishop held his first service in Anaconda. After that, services were held by Rev. S. C. Blackiston for some time, and then by Rev. Mr. Howard. The congregation has grown larger since, and the prospect of increase is good. The church presents a very neat appearance, with the walls tastefully ornamented and a fine carpet on the floor. The Rev. Dr. Quinn, the rector of St. Mark's, is to be congratulated on bringing the work of building the church to completion,

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

OMAHA.—The Rev. Dr. Zahner preached his farewell sermon at All Saints' church on Sunday morning, Feb. 22d. and to the universal regret of his people, goes to St. Mark's church, Adams, Mass. The minute adopted by the vestry at a late meeting expressed deep respect and gratitude for his past services and regret at his departure. Dr. Zahner came into the parish before more had been done in its organization than the election of a vestry; there were neither building, nor services, nor any of the appliances for a parish. After four and one-half years, to-day we see results which are largely due to the zeal, devotion, and energy of the rector.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

A correspondent writes: "I was indeed both surprised and pleased at the growth of the Church in this diocese; the numerous parishes and missions in the city of Denver, and the activity manifested by clergy and laity in zealous works for Christ and His Church. A great deal might be said also in words of commendation for the clergy and laity in the parishes without the limits of the city. In different parts of this jurisdiction there are evidences of life and progress in the Church. New and handsome church buildings just completed, and other parishes almost ready to let the contract for the erection of new buildings. An energetic and hopeful spirit seems to pervade the hearts and minds of the Church people generally. True, there are some vacant parishes, but that is to be expected in so large a jurisdiction as this diocese embraces."

ALAMOSA.—A nine days' Mission conducted by the Rev. Reginald S. Radcliffe, rector of St. Peter's church, Pueblo, has just been closed in this parish, the Rev. Amos Bannister, rector. The services numbering five on each Sunday, the first and

second Sundays in Lent, and three on each week-day, were all well attended, notwithstanding the bad windy weather prevailing. The church was comfortably filled at all of the night services, many questions and special intercessions being asked. The immediate result is a wide demand for Church books by outsiders. Perhaps the crowning triumph of the Mission, was the church full of men, including Jews, at the service for men only on the last Sunday afternoon. Over 20 of them signed the Iron Cross pledge The spiritual good of the Mission to the faithful is inestimable.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop

LOUISVILLE.—A series of noon-day services, under the auspices of the Brotherhood of St. Andrew, designed for business men, will be held during Lent, commencing March 16th. At a special meeting of the various chapters of the city, to which Bishop Dudley was invited, the matter was duly considered, the Bishop consenting to conduct the services. At Christ church the chapter of the Brotherhood of St. Andrew conduct the services every Sunday night, two of the members of that chapter officiating.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

Bishop Whitehead of Pittsburgh visited Christ church, Portsmouth, Feb. 18th, and confirmed a class of seven young men and women. There will be another class for Confirmation about Easter.

Bishop Whitehead also confirmed a class of seven at All Saints' church, Tuesday, Feb. 17th.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—Kind friends have offered to defray the expense of constructing stalls for the Sisterhood of St. John the Evangelist, in the chapel of their new house. They will be arranged opposite to each other, with prayer and kneeling desks in front, and will be made of carved oak. They are intended as a memorial gift, and are expected to be in place for Easter. Another friend has presented a Litany desk; and several gifts have been provided to properly furnish the altar. Archdeacon Stevens has been chaplain of the Sisterhood for several years. At present, the Superior, Sister Julia, accompanied by Sister Mary, is taking a much-needed rest in Florida. She has had no vacation or respite from the pressure of work for a long period.

Alterations have lately been completed in St. Cchrysostom's church by which a new chancel has been constructed. The building was purchased two years ago from the Congregationalists, and is one of the largest churches in Brooklyn in point of seating capacity. The old pulpit was long allowed to remain, with but slight alterations, adapting it as a temporary chancel. The chancel measures 30x24 ft. with a sanctuary 8½ x 5 feet and a half. Eventually, stalls will be put in for a vested choir. The parish itself, is a new one, and was organized by Archdeacon Stevens, who last autumn made it entirely independent. During the present month, the vestry has elected a rector, whose acceptance has just been announced.

FLUSHING.—St. George's church, of which the Rev. J. Carpenter Smith, D. D., has for many years been the rector, is well supplied with working organizations. There are the Altar Guild; the Woman's Auxiliary, and the Junior Auxiliary missionary societies; the St. Christopher's Guild for boys, intended to enlist their interest in Church work; St. George's Brotherhood, a society which for more than 20 years has been doing a noble, charitable work; the missionary committee, which has several mission stations under its charge; the Church Service committee, and reception committee to welcome strangers; the visiting committee, to seek out and visit new comers in the neighborhood, inviting them to church, and the library committee in charge of the parish library. A parish paper is published on the first of each month. The total income of this church last year, was $11,190.01. Of this $845.82 was contributed for objects in the diocese and outside the parish, and $799.87 for missions of the general Church.

RAVENSWOOD.—Formerly one of the pleasantest rural parishes in the suburbs of New York, St. Thomas' church has undergone serious vicissitudes, The church was originally built in 1839, but the first edifice was destroyed by fire many years ago. The present structure was built under the rectorship of the Rev. Dr. Battershall, now of St. Peter's, Albany. For more than ten years, there has been a steady exodus of wealthy residents from the town, caused by the encroachments of manufactories at Hunter's Point just below. A fine avenue of old villas along the East river water front, is now well nigh deserted, and for a considerable time the church itself was closed. As yet, a new population has not come in any numbers to take the place of the old. Within a year past, services were resumed under the charge of the Rev. W. H. Weeks. Six persons have been confirmed, and 24 are reported as communicants. A Sunday school of 94 has been gathered. Offerings of $1,024.45 have been secured, and an effort made to organize parish societies, and to obtain a parish house.

GARDEN CITY.—Prof. Young, of Princeton University, has been delivering a course of lectures on astronomy before the Cathedral School of St. Mary during the present term. It is well known that Prof. Young's spectroscopic discoveries have made his name famous among scientific men, and especial interest was felt, therefore, in his lecture on "The Sun as studied with the Spectroscope." The other lectures of the course were on "The Sun as studied with the Telescope," and "The Planets and the Asteroids."

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

BISHOP'S APPOINTMENTS.

MARCH.

8. Gaston. 9. P. M., Littleton.
10. P. M., Warrenton. 12. Jackson.
13. P. M., Weldon. 15. Enfield.
16. Ringwood. 17. P. M., Battleboro.
18. Rocky Mount.
19. P. M., St. Timothy's, Wilson.
20. P. M., St. Cyprian's, "
22. Tarboro: A. M., Calvary; P. M., St. Luke's.
23. St. Mary's, Edgecombe county.
24. Scotland Neck. 25. Halifax.
27. Kittrell.
29. Durham; P. M., Burlington.
31. P. M., Greensboro.

APRIL.

1. P. M., Lexington.
2. P. M., St. Mary's, Rowan county.
3—5. Salisbury and vicinity.
7. St. Andrew's, Rowan county.
8. Christ church, " "
9. St. James', Iredell county.
10. P. M., St. Michael's, Charlotte.
12. Charlotte. 17. P. M., Oxford.
19. Henderson. 21. Ridgeway.
22. Middleburg. 23. Williamsboro.
26. Raleigh: Christ church; P. M., St. Mary's.

MAY.

3. Raleigh: Good Shepherd; P.M., St. Augustine.

Holy Communion at all morning services. Collections for diocesan missions.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

BOSTON.—The Monday noon services at St. Paul's church, where Dr. Phillips Brooks preaches to men, are crowded and impressive. To see so many men in the act of divine worship, is inspiring; and there are men there from all stations in life: bankers, clerks, postmen, waiters, ministers from the denominations. The subjects of the addresses are upon the simplest themes, and are delivered with uncommon force and brilliancy.

It is now generally agreed that the removal of St. Paul's church to the Back Bay, would greatly increase the usefulness of the parish and add to its future prosperity. St. Paul's church was consecrated June, 20 h, 1820, by Bishop Griswold, assisted by Bishop Brownell of Connecticut. It originally cost $83,000 and the property can be sold today at a figure which will allow the parish to erect a new edifice in the growing district of the city, as well as establish and sustain two mission chapels. There is an encouraging prospect to keep the old building in its present position, under offers made by abutters which would give the parish an income of nearly $5,000; but in the opinion of many, the removal of the parish to new quarters, would give it an opportunity to advance the interests of the Church, which now it is greatly hampered in doing.

EAST CAMBRIDGE.—The Rev. L. H. Merrill, rector of the parish of the Ascension, has resigned after a successful ministry of nearly one year.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

KEY WEST.—On Sunday, March 1st, the chimes of St. Paul's church were rung for the first time. They were manufactured by the McShane Bell Foundry in Baltimore. On the preceding evening a few tunes were played to try the attachments, and on Monday a selection of tunes of various kinds. On Sunday morning, afternoon and evening, several hymns were played before services. The chime is composed of 10 bells, a number of them being memorial gifts. The largest is mounted on the top of a well made substantial frame, and is fitted with complete church bell hangings, so it can be rung alone, when desired, without interfering with the other bells. It weighs 1935 lbs. and sounds F The remaining bells are all hung in the wooden frame beneath, the weights gradually decreasing to the smallest bell, which weighs 245 lbs., their respective tones being G, A, B flat, C, D, E flat, E, F, and G; that is the 1st, 2nd, 3rd, 4th, 5th, 6th, 8th, and 9th, correspond to the 8 tones in the major octave of F, and the E flat and G are added to secure 6 tones in the key of the 4th, for without these, very many tunes that are well known and very popular could not be played; the insertion of these bells overcomes the difficulty, and produces the desired result. The total weight of the bells exclusive of the frame and playing apparatus, is 7100 lbs., and the entire value, including frame, playing apparatus, and delivery, and putting in tower, is $2800. The playing apparatus is of black walnut, finished, and is an excellent piece of furniture. It is a stand, almost square, having 10 levers on handsome brass hinges, and a silver plate on each lever bearing the letter denoting the tone of each respective bell; and above the levers a very handsome music rack. The playing is done by a quick downward stroke of the lever representing the desired note, and with such rapidity as the time of the music demands. The chime, though not so heavy as many others in the country, is equal in playing capacity; the only difference being that the tones are not as deep nor as rich as a heavier chime.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

Since opening the home of St. Michael and All Angels in Sept. 1st, 1886, 56 crippled children (colored) have been received. Of these, 38 have been restored to health and activity; 15 have become self-supporting, and 14 have been confirmed, most of whom give good evidence of the sincerity of their profession. The house now contains 38, and is in a prosperous condition. The property is valued at about $20,000, independent of a chapel on the premises, which is valued from $25,000, to $30,000; and there is about $4,000 in the treasury.

PHILADELPHIA.—For a long time past the corporation of the church of the Holy Trinity have desired to obtain a large lot of ground on 20th st, south of Walnut st., at present occupied by the Western Methodist house of worship, and about a year ago overtures were begun for the purchase of the ground, but several causes intervened and the negotiations were suspended. The matter, however, was acted upon finally, on Saturday, Feb. 21st, by the board of trustees of the Western church, and the purchase price is to be $95,000; possession to be given May 1st. This piece of ground has a frontage on 20th st. of 75 feet, with a depth, eastward, of 100 feet, on which it is proposed to erect a four-story parish building, 60 feet front and 95 feet deep, and to contain from 25 to 30 rooms devoted to the church societies, parish guilds, the Sunday schools, etc. A gymnasium 40x60 feet will be also provided for; and a girls' cooking school is another proposed feature. The Sunday school, including the infant, intermediate, and the Bible classes, already numbers over 800 pupils, and it is expected that when the new building is ready for occupancy, the school will be increased to 1 000. The present parish building, adjoining the church on the west, will be torn down, and a rectory of handsome design will be erected.

The parish building of the church of the Advent has just been completed, and a similar edifice, adjoining St Andrew's, and for the use of that parish, will soon be occupied by the several church societies.

The Rev. Dr. T. S. Rumney, rector of St. Peter's, Germantown, on behalf of his parishioners, has asked Bishop Whitaker for permission to establish a mission chapel at Mt. Airy. It is said that the distance between St. Peter's, St. Martin-in-the-Field's, Christ, and Grace churches, is so great, that a mission on the west side of Mt. Airy will not interfere with those parishes.

A lot of ground, 180 feet square, on Greenwood ave., Wyncote Heights, west of Jenkintown station, North Pennsylvania R. R., has just been purchased, price $2,000, for the purpose of erecting a church thereon; and it is expected the building will be commenced forthwith.

Bishop Whitaker has issued an earnest appeal, on behalf of the deaf-mutes in the diocese of Pennsylvania. He says: "Since the great loss sustained by the death of the Rev. Henry W. Syle, who from the beginning, had been the life and soul of the enterprise, the congregations have not diminished during the past year, nor has there been, apparently, any diminution of interest on the part of those connected with it." The Rev. J. M. Koehler has been appointed as the successor of the late Mr. Syle in the pastorate of All Souls' church; and Mrs. Syle still continues her work as district visitor. The Bishop has intimated to the various churches of the diocese, that the offertory on the Fourth Sunday in Lent, should be especially devoted to the deaf and dumb; and that the clergy should take the helplessness of these unfortunates as a text for sermons on that day.

It is anticipated in the near future, that the "Academy of the P. E. Church" will be relieved from the payment of taxes on its building. The Master appointed by the court, finds that the scholars in the institution, receive an education at less than cost, and that it comes within the meaning of the Constitution and Exemption Act, as a public charity.

Bishop Whitaker recently visited St. Elizabeth's church, and administered the rite of Confirmation to a class of 23 persons, 16 of whom were adults. On a previous occasion, he had officiated at a similiar service, and the total number confirmed during the first year of its existence as a parish, is 42.

A ten-day's Mission is announced to be held in the Memorial church of the Holy Comforter, commencing on Thursday, March 5th, to be conducted by the Rev. Father Huntington, O. H. C.

Herbert Welsh is expected to address the Clerical Brotherhood, March 9th, on the present crisis in Indian affairs.

The Rev. Father Page, superior of the Society of St. John the Evangelist, preached at St. Clement's church, Feb. 22nd, and also addressed the Guild of the Iron Cross at the same church on the following Wednesday evening.

A remarkable exhibition of ecclesiastical embroidery was opened, Feb. 25th, by Miss Harriet Ogden Morrison, at her residence, 1802 Pine street. The large rooms were completely hung with most beautiful and artistic work, the labor of her own hands

Among the conspicuous objects displayed, is a white silk altar frontal, just finished for the church of the Epiphany. This is most richly embroidered with golden pomegranates in high relief, and vines in delicate colors. There is also a complete set of violet altar vestments for St. Asaph's, Bala. The frontal is covered with a conventional design in gold, and colored silks, the cross in the centre being wrought in a basket-work effect of unusual richness. A particularly fine piece of needlework, is the hood of a cope, worn at St. Clement's church, on which are embroidered the Modonna and angels, as finely finished as though painted with the brush. Miss Marrison's work also includes the superb funeral frontal used at St. Clement's, embroidered with seven stalks of lilies upon a black ground. An interesting frontal, from St. Timothy's, Roxborough, is of blue silk and velvet with figures of saints, embroidered in gold, in the manner of the mediæval tapestries. A wonderful chalice veil and burse studded with real pearls and other gems are also shown; also several chasubles belonging to different churches of the city and vicinity. Nearly all of this work is from original designs and is of the strictest ecclesiastical character, illustrating, what may be termed, the art of painting in stitches.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

The Bishop started, Feb. 17th, on his trip to Martinique, West Indies. He will accompany his brother, John Paret, of Bergen Point, N. J., who has been ordered to the West Indies by his physician. He expects to return about March 18th.

BALTIMORE.—A free reading room for men has been opened in the basement of the church of the Messiah, and is already visited every evening by quite a large number of young men. It is open from 7:30 to 10 P.M., and the room is always well lighted.

Every Wednesday, receptions for the young men of the parish are held in Mt. Calvary Clergy House, on North Eutaw st. On these evenings, from 8 to 9 o'clock, there is a class for the study of Church History, under the direction of the Rev. Mr. Stone.

The Rev. Edmund Christian, aged 82 years, died Feb. 16th at his home, No. 1100 McCulloh st. He had been in feeble health since April last. The deceased was a native of Virginia, and was educated at the Theological Seminary of Virginia. He was rector of parishes in Virginia, and in the counties of Calvert, Howard, and Harford, in Maryland. In recent years his health debarred him from engaging actively in the ministry. His wife died more than ten years ago. His daughter, Miss Edmonia Christian, survives him. His remains were interred, Feb. 18th, in St. John's churchyard, Waverly. The services were read at Grace church, by the Rev. Arthur J. Rich, M. D., assisted by the Rev. Messrs. Hall Harrison and W. R. Turner.

The Rev. Samuel Davidson Hall, of Sykesville, Carroll county, died Feb. 21st, at the Church Home and Infirmary, in this city. He had been in bad health for a long time, and about six weeks ago became totally incapacitated for work and went to the Church Home and Infirmary, where he received the best medical attention. He was 49 years of age, and leaves a wife and two children. Mr. Hall has been attached to both the Easton and Maryland dioceses. At one time he was in charge of a church in Delaware.

The daily Lenten services for business men at the church of the Messiah are well attended. They are under the auspices of the United Guilds' Association, and are held from 12:30 to 1 p. m. The services consist of short prayers, singing of hymns, and an address of ten or fifteen minutes length.

WASHINGTON, D. C.—Col. Llewellyn Hoxton, of the Episcopal High School of Virginia, near Alexandria, some nine miles from this city, died suddenly, Thursday, Feb. 12th, at the breakfast table of that institution. Col. Hoxton was a native of Alexandria, Va., and was a graduate of West Point. He entered the United States Navy, but resigned at the outbreak of the late war, and enlisted in the Confederate service, and rose to be staff officer of Gen. Bragg. For some time he was in command of the artillery of Hardee's corps. After the war, he followed the example of Gen. Lee, and devoted himself to the education of young men. He has been the associate principal of the Episcopal High School since 1870, and an accomplished, skillful, and assiduous instructor. The deceased was a brother-in-law of Bishop Randolph. A widow and four children survive him. The funeral took place Feb. 15th, at the chapel of the seminary, and the remains were interred at Joy Hill Cemetery, a short distance from the High School.

A chancel rail has been given to the church of the Epiphany, in memory of Mrs. L. H. Bryan. The Rev. Chas. F. Sontag, and the Rev. David Barr, have exchanged work in the church, the former taking the mission, and the latter the duty at the parish church and the chaplaincy of the Church home.

Christ parish has entered upon its 97th year, having been formed in 1795, though no entry appears in the parish register until 1806. The parish was made from the parishes of St. John's in Prince George's county, Md., and St. Paul's, Montgomery county, in the same State, and was the first parish of the Protestant Episcopal Church in the District of Columbia. Christ church has a churchyard, which is situated at the extreme portion of the Capitol hill, with the eastern branch of the Potomac running near, and the great brown-stone castle-like penitentiary in the distance. It is termed the Congressional cemetery. According to the original rules made in 1807 no person of color and no one known to deny a belief in the Christian religion were allowed burial in it. Four-hundred grave sites were assigned as reservation for members of Congress and later the rules were changed to allow the heads of departments and their families, as well as the families of the members of Congress, to be interred therein. Many names appear upon stones over graves, which are familiar to us, none more so perhaps, than that of John Quincy Adams. Tobias Liar, George Washington's secretary, lies in this yard.

The treasurer of Epiphany church Home, Mr. Lewis J. Davis, reports $3,009.20 as the total of receipts and disbursements for the year. During the year about 100 persons subscribed to the Home. The number of inmates is 19, and the cost of maintainance of each inmate is about $150. The amount of annual subscriptions to the agency of the Home amounts to nearly $1,500.

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CHORAL DIRECTORY.

FOURTH SUNDAY IN LENT.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. *Benedicite*, Martin in Eb; offertory, "Lord, for Thy tender mercies' sake," Farrant. Evensong: canticles, Gregorian; anthem, morning repeated; offertory, "The radiant morn," Woodward.

CALVARY CHURCH, New York, vested, Clement R. Gale, B. A., Oxon., organist. *Benedicite*, quadruple chant in G, Gale; anthem, "Happy is the man," Prout. P.M.: Service, Wesley in F; anthem, "Judge me, O God," Mendelssohn; compline, anthem, "O Holy Ghost," Macfarren.

CHRIST CHURCH, New York, vested, P. C. Edwards, Jr., organist. *Benedicite*, Martin in Eb; *Kyrie*, Smedley in F; offertory, "Lord, God of Abraham," "O hear me, Lord, and answer," "Cast thy burden upon the Lord," (Elijah), Mendelssohn. P.M.: canticles chanted; offertory, "As the hart pants," Dr. Spohr.

CHURCH OF THE HOLY TRINITY, Lenox ave., New York, quartette and chorus, F. T. Southwick, organist. Canticles, Gregorian; *Te Deum*, Dykes in F; offertory, "But then His flock forsook," Gade. P.M.: canticles, Bayles in F; anthem, "Faint and worn," (*Mors et Vita*) Gounod.

ST. PETER'S, Albany, N. Y., vested, Walter A. Hall, organist, during Lent. Canticles, Gregorian; anthem, "O saving victim," Tours. Evensong: anthem, "O God, have mercy," (St. Paul) Mendelssohn.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. DeKoven Rider, organist. Processional, "Jesu, led by God to share;" canticles, Gregorian; offertory anthem, "Thine is the Kingdom," (The Holy City) Dr. Gaul. P.M.: canticles, Gregorian; offertory anthem, motett for solo and chorus, "Hear my prayer," Psalm 55th, Mendelssohn.

CHRIST CHURCH, Elizabeth, N. J., vested, J. S. Bennett, organist. High Celebration, Communion Service, Semper in E; *Credo*, monotone; ablution, plain-song. Evensong: Psalms and canticles, Gregorian; anthem, "The story of the Cross," Lacey Baker; offertory, *Nunc Dimittis*, Gilbert in C.

ST. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist. *Benedicite*, Martin in Eb; canticles, Gregorian; anthem, "Lord, for Thy tender mercies' sake," Farrant. P.M.: Canticles, Stainer in A; anthem, "Behold, He that keepeth," Dr. Cutler.

TRINITY CHURCH, Columbus, O., vested, J. G. Bierck, organist. Canticles, Gregorian; *Benedicite*, Best; ante-Communion, Gilbert. Tallis; offertory, "Jesu, Word of God incarnate," Gounod. P.M.: Psalter, Anglicans; canticles, Gregorian; offertory, "Come unto Me," H. R. Couldrey.

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During January and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

A clergyman writes: "Our Hymn board arrived here on Saturday, and it is a splendid piece of Church furniture. It is far larger and better than we expected, and everybody is delighted with it. We have gained in two ways, viz, getting the Hymn board, and also (which is of the greatest importance to the parish) getting more readers of THE LIVING CHURCH. I consider THE LIVING CHURCH of great importance in my parish, for people can't be readers of it very long and not improve in Churchmanship. I always try to induce my people to subscribe for it. Please accept our thanks for your generous gift."

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1 Pair Altar Vases, 5 in. high;
or 1 Hymn Board, No. 844;
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7⅛ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7⅛ in high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Pulpit Lamp;
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or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Hymn Board, No. 191;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

No 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
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Ye cannot halve the gospel of God's grace;
Men of presumptuous heart! I know you well.
Ye are of those who plan that we should dwell,
Each in his tranquil home and holy place:
Seeing the Word refines all natures rude,
And tames the stirrings of the multitude.
And ye have caught some echoes of its love,
As heralded amid the joyous choirs;
Ye heard it speak of peace, chastised desires,
Good-will and mercy,—and ye heard no more;
But as for zeal and quick-eyed sanctity,
And the dread depths of grace, ye pass them by.
And so ye halve the Truth; for ye in heart,
At best, are doubters whether it be true;
The theme discarding, as unmeet for you,
Statesmen or sages. O new-ventured art
Of the ancient foe!—*but what if it extends*
O'er our own camp, and rules amid our friends?
—*Lyra Apostolica.*.

THAT fasting is enjoined in Holy Scripture, no student of the Bible will deny. Indeed, it is more than enjoined; it is assumed as a matter of course. But what has become of this Christian ordinance, as clearly an appointment as are the duties of prayer and praise? Lost out of every system which has not the ritual year with its time for all things. "Scripture saith: Fast; the Church saith: Now." It was with equal wit and wisdom that the saintly Herbert added:

Give to thy mother what thou wouldst allow
To any corporation.

THERE is trouble in the West African Mission of the English Church. This mission is in the Niger region, and is nominally presided over by the venerable Bishop Crowther, a full-blooded negro, and a man of high character and blameless life. It is in reality governed by the London Church Missionary Society. We have here a striking instance of the Episcopate "locally adapted" in a sense which probably did not occur to our House of Bishops when they adopted that phrase. The Missionary Society appoints, controls, and discharges the clergy without, apparently, any reference to the Bishop, whose office would seem to be merely to make visitations for the purpose of administering Confirmation. The present condition of things in the mission illustrates in quite a practical way the theories of the Rev. Dr. Brooks, and others, with reference to the introduction of Christianity among the heathen, according to which the Gospel is to be preached in a very elementary, not to say diluted form, without being embodied in any particular institutional system; that is to say, it is to be the Gospel without the Church, and we suppose without the Nicene Creeds, or the ancient conciliar interpretations. It is then to be allowed to assume any outward form, and build up any system of theology which the genius of the race or people may find most congenial. This is called sowing the seed and allowing the plant to grow up after its own kind.

IT is pretty well known that something like this has been the method of the C. M. S. It has depreciated and almost ignored the normal constitution of the Church, and its missionaries are, generally speaking, preachers of a very "naked gospel." Hence the troubles which it is compelled to confront in the West African Mission. The peculiar difficulty, which has emerged there, springs from an inveterate tendency to polygamy on the part of the converts. Even some of the native clergy are reported to be affected. An investigation has been held, which has resulted in the summary dismissal of some of the clergy involved. This, however, as being the act of a committee of the Missionary Society, does not command the respect of the natives. They feel inclined to be members of something like a Church, rather than of a mere missionary society, and, of course, would prefer a Church in keeping with the genius of their own race. The London *Guardian* says that the negro community of the Niger delta are contemplating the idea of breaking loose altogether from England, and setting up an independent Church of their own. "Such an event," it proceeds, "would be a calamity. If their standard of life is low already, it would then become much lower. Religion would be in danger of degenerating into what Professor Huxley calls 'corybantic' form, and the known negro proclivities suggest a fear that the West African Church might become, like the Mormonite body, polygamous." Does it need more than ordinary common sense to teach that the antidote to all this is the introduction of the Church amongst such a people in such a form as to demand from the first the respect and reverence which belongs to a divine institution with authority both to teach and to administer discipline? The lesson of the West African Mission may well be taken to heart by those who are advocating Christianity without the Church for our mission in Japan, and who are cherishing the idea that some kind of reconciliation is to be sought between Christ and Buddha.

LIBERALISM.

The first sermon of the Rev. Dr. Dix in his Lenten course for 1891 is a trumpet call to Churchmen to rouse themselves and look to their defences. It is not now foes without but treason within that is to be met. The guides and guardians of the Church have too long allowed themselves to sit unmoved, incredulous that any danger could come to her strongholds from the confused rush of alien schools and parties in the world around. The Bishops' Pastoral of 1889 betrays no consciousness of trouble to the Church from any rationalistic movement within her own walls. But of late the signs of the times and the nature of the coming conflict have become only too apparent. Already some of our younger men have been beguiled by the fine talk of "liberality," and breadth of view, and liberty of religious thought, and by the glamour of new views of the Bible and the Incarnation, and the meaning of Christianity, which are, after all, only old Stoicism or Gnosticism revamped, tricked out in modern dress, and which, though those who are under its influence do not always know it, lead by logical necessity to the rejection of all that we have hitherto understood by such words as Supernatural, Revelation, Inspiration, and Incarnation.

In fact, the plain truth is, that, stripped of all pretences, this movement would reduce Christianity to a form of natural religion, only superior to other such forms as being the achievement of a later evolution. The only truth which is left is, on the one hand, a view of the destiny of human nature as existing in the world which science is supposed to have vindicated and virtually discovered. Christianity only gives it a mystical clothing which accommodates it to ordinary men, who, after all, have religious instincts. On the other hand, Christian morality is recognized as a real improvement upon other codes, but it is evolution again, not revelation, which has produced it.

The strange thing is not so much that men should be led astray by error, but that they should think it right and honorable, knowing that these teachings are contrary to all that the Church has held and contrary to the formularies which they are sworn to maintain, to spread them from the vantage ground of official position within a body to which these views are wholly foreign and hostile. Even this, however, is no new thing. It has been tried in the past. It was tried in England during the eighteenth century, when even bishops became teachers of Arianism. And it will undoubtedly end here as it ended there.

Dr. Dix speaks of the way in which "words are losing their proper meanings and coming into acceptance as the signs of things not heretofore expressed by them." We are thus, before we know it, "robbed of the realities" which certain sacred words have heretofore represented to the mind. "Heresy, the same to-day as ever, is always at its old tricks; it retains Christian terminology, while rejecting Christian doctrine." This is a fact "too plain to be overlooked." He may well say so. It is not many weeks since another New York priest, after explaining the Nicene Creed in such wise as to read out of it all idea of a God, over, above, and outside of Nature, and all idea of a revealed religion—in short, in terms to which the stoic Marcus Aurelius would fully have assented, and which would have made it quite unnecessary for the early Church to suffer persecution, if its defenders had only been thoughtful enough to explain their position,—sums up in these words: "Thus the Nicene Creed is seen to be a formula of theistic and ethical evolution, in which the Christian faith proves to be the crown of science itself." He calls it, in another place, a "symbol of ethical evolution," and an "historic hieroglyph." All this has a very fine sound, and has its effect with many men who know "little Latin and less Greek;" cannot tell the difference between realism and nominalism, and have never known the history of ancient Gnosticism. But that the ancient Creed ever meant, or was intended to mean, any such thing, is refuted by all Christian history, and is a pretence unworthy of honest men.

In one notable passage of his sermon, Dr. Dix says: "It is hinted that there is a conspiracy afoot to make our religion over again, to re-write the Creed, to corrupt the offices, and to sell out the Church to her foes in the name of liberalism and Christian union." Yes; the signs are becoming unmistakable that there is such a conspiracy. It is taking

shape in an organized endeavor to poison the minds of such of the clergy as are not fitted by education and training to resist the fascination of systems which claim to be replete with charity and liberality of thought, and use the "great swelling words" of a vain philosophy. A striking evidence of this is at hand in a circular emanating from All Souls' church, New York, the Rev. Heber Newton, rector, announcing the establishment of "a Clerical Loan Library designed to bring the freshest theological and ethical literature within the reach of the younger clergy." "This library," the announcement proceeds, "is wholly free, and any clergyman of our Church may have a catalogue sent him and receive books . . . upon application."

Here is a notable propagandial scheme. Let the clergy mark it well. The list of subjects and books which accompanies it indicates its character clearly enough. In the entire list, Hooker is almost the only name recognized as an authority by the Anglican Communion. On the Old and New Testaments the work of our own scholars here and in England is entirely ignored. The name of Westcott, for instance, does not appear. Apologetic literature has no place in this scheme—naturally enough, since the object is not defence but attack—and thus the unsuspecting patrons are left in ignorance of the work of Sanday, Salmon, Watkins, and Lightfoot. Even "Lux Mundi" does not occur in the list. Most significant of all is the catalogue under the head of theology and religion. It would hardly be believed that not a single representative of the theology of our own or any other orthodox communion, or of any theology remotely approaching orthodoxy, has any place. Such names as Martineau, Bushnell, Theodore Parker, Matthew Arnold, Johnson, Freeman Clarke, speak for themselves. In the whole catalogue there is almost nothing that the most advanced rationalist, the Unitarian, the deist, or the pantheist, could object to, though some of these might be impatient of the swaddling clothes of Christian terminology, which still cling to some of the writers named.

Let it not escape us what theory of the Church and of religion underlies such a course of reading as is here marked out. It is this, *that there has been and can be no revelation of a personal God to man*, by a special intervention and condescension. The only revelation is that of the "absolute and unknowable Being" through nature and history, or ethically, "God is the something within ourselves which makes for righteousness." The Church is not an institution, though it is very convenient to be a member or even an officer in an institution, because it affords an opportunity for exercising influence which would otherwise be lacking, but properly speaking the Church is the continuous stream of religious thought. Such, then, is the undertaking, so fair in its apparent liberality, so cruel in its intention, which, offering to satisfy the hunger for books of our poverty-stricken clergy, gives them instead of an egg, a serpent.

BRIEF MENTION.

It is estimated that three-fourths of the American Indians are self-supporting. The money spent in the suppression of the late revolt would go far towards the establishment of schools and missions that would make such a tragedy impossible; and this is to take no account of the valuable lives sacrificed.——Let us remember, at this Lenten time, that prayer and alms are the two wings of charity by which the soul is borne upward; they express our acceptance of the whole law, love to God and love to our neighbor.——Many good words of appreciation have been received in response to our special "Library Issue" of Feb. 7th.——During the intensely cold winter in England, many birds have been frozen (starved with cold, as the peasant people there say) and all have become quite tame, gathering about the doors and windows of kind-hearted people who would feed them. ——This from the Presbyterian *Interior*: "The LIVING CHURCH, which ought to know, says that it takes longer to convert a Baptist than a Presbyterian. The arrows of the Historic Episcopate strike the epidermis of a Baptist, and glance off."——Bishop Gillespie has issued a pastoral to his diocese deprecating the decadence of Lenten devotion. He attributes it largely to the excess of amusements which are crowded into the season immediately preceding. "How can the season thus entered upon bring any blessing?" The good Bishop's word and warning are needed and timely.——A woman died of starvation in New York the other day, giving all her scanty supply of food to her two hungry children.——Some prominent Evangelicals have withdrawn from the Church Association since the appeal was taken from the Archbishop's decision.——"Every family in the Church" says *Grace Church Bells*, Cedar Rapids, "ought to subscribe for a Church paper, that they may keep themselves posted in regard to the life and work of the Church at large. No paper is better than THE LIVING CHURCH."——The title of the volume of poetry compiled from our columns is to be "Lyrics of The Living Church." It will go to press as soon as the plates can be made from the drawings which are now completed.——Lent is a time not only for taking account of our sins, but also for counting up our mercies, in the light of which our sins will appear all the more grievous.——We lately heard of a subject for school composition: "I am a Billionaire;" in which the purpose should be to call attention to the enormous wealth possessed by the writer in the ordinary blessings of life. What, for instance, is the money value of a single eye, and at what price do we value our two eyes? Such reflections might profit some who are out of school.——During the last decade the relative increase of the whites and blacks in the southern States appears to have been about three to one in favor of the former. There seems to be no occasion for anxiety about the dominance of the negroes, even in South Carolina.——Of the skepticism which is invading even some of our theological schools, *The Eclectic* says: "We trust our episcopal authorities will be induced to give some check to the awful latitude of unbelief which now has free rein in many of our pulpits or surely the Prayer Book itself will not be allowed to stand long as a barrier to this hard ferocious spirit which so hates historical Catholicity."——A correspondent writes: One member of our Church recently asked another, "What is the difference between a High Churchman and a Low Churchman?" The reply was: The former is a Churchman who endeavors faithfully to follow the Prayer Book both in doctrine and in form. The latter is a go-as-you-please."——*The Canadian Churchman* says: "Irish Churchmen are in high glee over the appointment of Bishop Magee from Cork to York; and well they may be. There is no man in the three Kingdoms to stand beside him, barring it is Gladstone, and nobody to stand "foreninst" him at all, at all. Canadians, however, may be permitted to remark that we have got a Carmichael in Montreal, a Dumoulin in Toronto, a Curran in Hamilton, and a Sullivan in Algoma."

THE AUTHORITY OF THE CHURCH.

FROM THE LENTEN LECTURES OF THE REV. MORGAN DIX, D.D.

The age in which we live is one of intense intellectual activity. The result appears in confusion of thought on a wide range of subjects; a confusion increased by the fact that words are all the time taking new senses: morality, duty, faith, the Church; it is no longer certain what men mean when they use these words. So with the Creed; new meanings are applied to its phrases, until the old sense is lost. It is a characteristic sign of heresy that it retains the Christian language, while rejecting Christian doctrine.

I shall speak this evening of the Church. It is variously defined. By some the Church is regarded as nothing more than the stream of continuous Christian thought. By others it is represented as a school for the speculative study of religion; its ministers may preach what they like, and the people may believe or not, as they prefer; it is not a teaching Church, it has no authority over thought; it is bound by no traditions; it has no connection with the past ages. The third conception of the Church is this, that it is the aggregate of Protestant Christians in the United States. Church Unity, so much desired, is the uniting of these several bodies in a general league, without surrender anywhere of cherished peculiarities. To the Church, as thus defined, incessant appeals are addressed. It must reach the masses, purify politics, effect moral and social reforms, and thus justify its right to exist.

Such are some of the most common theories of the Church. We use the word in another sense, and have an idea of the Church which differs entirely from those to which I have referred. This idea has merit of great age and the advantage of historic illustration during many centuries.

The Church, as we think, is a divine institution, a visible society, a kingdom founded by God Himself; a power of the spiritual order, acting on men by powers derived from above. This account of the Church is presented in our own standards. In Article XIX it is described as a visible Church; in Article VIII its faith is set forth in the formulas of the Nicene and Apostles' Creeds. Article VI declares the Holy Scripture to be the Word of God, and in Article XX the principle is laid down that the Church has authority in controversies of faith. In the Ordinal the authority of the threefold order of the ministry is set forth, and the canons of the Church, adopted by General Convention, forbid any persons to officiate in our churches unless they have had episcopal consecration or ordination.

Taking, then, the Articles, the Sacramental Offices, the Ordinal, the Book of Canons, and the Prayer Book in general, the Church is presented as a visible society, with the canonical Scriptures as a text book of instruction, with a faith summed up in Creeds, with grace conferring Sacraments, and a ministry derived from the Apostles' times.

This is her own description of herself, and this corresponds with what has been held generally throughout Christendom from the first ages of the Church, and is held by about nine-tenths of Christendom to-day.

There is a radical difference between this conception of the Church and those I formerly referred to. The difference lies in the principle of authority, which is the very life and essence of the Church. Authority is implied throughout the entire system. The Bible constitutes an authoritative revelation to all nations, and the Church has authority to settle its sense. The Creed is an authority; the Sacraments are necessary to salvation. The ministry have authority, conferred not by the people, but by the successors of the Apostles. Take away this principle, and the entire fabric is wrecked. For example, if men are free to give to the Church what form of government they will, the authority of the ministry will then rest, not on Divine prescription, but on the good sense and discretion of men. If the Bible be not an authoritative revelation, it becomes a book like any other book. If the Sacraments be not of authority, we have no right to say that they are necessary. If the Creeds be not of authority, men may at pleasure modify, correct, amend, or throw them aside.

Thus, by the simple process of rejecting the principle of authority, the Church becomes a human institution; the ministry a profession like any other; the Bible a book like any other book. The results of the rejection of this principle are not reached at once, but by degrees; and it is to be feared that the drift at present is towards that position. This seems to be the inference from the demands incessantly made upon the Church. It

must keep abreast of the age; it must feel the pulse of the public; it must follow where the public leads; it must voice modern thought. Christianity is assaulted by two foes—scientific criticism and the unbelief of the lower classes. It must temporize with or surrender to both. The result of that will be that the Church must become a huge confederacy of human societies, a school for speculative study, or a dream of the imagination

The present disorganized state of Christianity is the natural result of the rejection of the principle of authority. Recovery of unity depends on the re-instatement of that principle. Such results are not reached *per saltum*: they came forth slowly on the view; but we have them all too distinctly before us this hour, and God knows how far the mischief is destined to spread. There is, no doubt, considerable difference in the rate of the drift, and in the points attained thus far. There are conservative denominations, and in them are strong and brave men; there are devout and godly people, whom we believe to be with us in our thoughts and hopes, in the main; but who is safe, when once he admits that the Church is a society like any other institution, that the ministry is a profession like any other profession, and that the Bible is a book like any other book?

In fact, the moment a man steps from the platform of the supernatural in religion, he is on his way to the region of cloud and mist. Many are moving on that line, and faster than they know. They who reject the principle of authority must find something to put in its place; the most convenient substitute is influence. The Church, no more a divine institution, must influence the age; to do so, it must be popular; popularity and influence go together. To be popular, the Church must keep abreast of the age, neck and neck. It must feel the public pulse; it must keep eye and ear open to the public wish; it must follow wherever the public runs. No more dogmatic teaching: the Church, to be popular, must voice modern thought; her ministry must make the most of their natural gifts, having no other; they must speak what the people like to hear; they must draw. Christianity is assaulted, and vigorously, by two foes: by scientific criticism, and by the unbelief of the lower classes. It must temporize with, or surrender to both. We must go down on our knees to the scientific person, make him a present of our Bible, our Creed, and all we have, and request him please to make a new religion for us, such as he can recommend; we must give the people their desire, though it sends leanness into their soul; alienated as they appear to be from the old Gospel, and traditional Christianity, we must give them a new Gospel, a Gospel for this world and this life. They care nothing for the next world, they laugh at the idea that the hope of heaven can cheer and comfort in hardships here; they want present, not future pleasures, more money, more comforts, luxuries, large wages, social elevation; so let it be. The Church must preach of these things, not of sin and grace, not of the precious blood of Christ, not of death and judgment; but of benevolence, philanthropy, and altruism (to use the last new-fangled term). The Church must also teach morality, but morality without dogmatic or divine sanction; Christian morals without Christ; virtue without God; reform without a change of heart. Preparation for these advances is already well in progress. Are they advances? or is all this a falling back on the pagan position? What is the Church whose mission and work are outlined thus? Is it the Church whose history is the history of the world? The Church of the Councils and of the saints? The Church in which the perplexed, the weary, the sin-oppressed, the heavy laden, have found a home? Or is it a product of some process of evolution and development wrought by natural law? Is it aught more than a device of misled and despairing men, trying to find out some new remedy for evils which are beyond the power of man to cure? Is it more than a thought of the current age, the pet fad of a mutual admiration society of German, English, and American rationalists, masquerading under the sacred name of Christ? Whatever is coming, we know what we believe; we know that it is not the Church described in our formularies, into which we were baptized, in which we have the treasure of sacraments, and holy traditions, our faith and our guidance. In that Church we were born, in it we pray God that we may die; and then, after we have gone hence, may we be remembered in her mystic oblation. Dear to us, ever, and giving us light, comfort, and peace, in communion with the Blessed Trinity and the powers of the world to come, she rightly claims our loyalty and love. It is hinted that there is conspiracy afoot to make our religion over again, to rewrite the Creed, to corrupt the offices, and to sell out the Church to her foes in the name of Liberalism and Christian Union. If this be true, let us know the fact; and a protest will come up from every diocese such as was never heard in this land before. It is too late to ask the intelligent priesthood and the faithful laity to permit themselves to be driven from their heritage in the *gloriosissima Civitas Dei*, and turned out to wade in the muddy moraines at the edge of the great glacier of modern indifference and unbelief.

PERSONAL MENTION.

The Rev. Douglas I. Hobbs, formerly assistant to the Bishop of Kentucky, at the church of the Merciful Saviour, Louisville, Ky., has become assistant minister of St. Mark's church, Frankford, Phila.

The Rev. Luther W. Daggett of Missouri, will shortly become the assistant to the Rev. Henry Brown of St. Paul's church. Chester, Penn.

The Rev. H. Allen Griffith, formerly rector of St. James' church, Downington, Penn., has received letters dimissory to the diocese of Maryland, and will take charge of a parish in Washington, D. C.

The Rev. Randolph H. McKim's address is 1621 K street, N. W., Washington, D. C.

The Rev. J. W. Higson has resigned the charge of Trinity church, Marshall, Mo., and has accepted a position as assistant at the cathedral, St. Louis, Mo., from March 1st.

The Rev. Henry Macbeth has resigned the rectorship of Trinity church, Oxford, Philadelphia, Pa. His address for the present is 167 Second st., Troy, N. Y.

The Rev. Edward Henry Eckel, having resigned the rectorship of St. James' church, near Stanton, and St. James' church, Newport, Del., and accepted that of Trinity church, West Pittston, Penn., should be addressed accordingly, after April 5th.

During the month of March the address of the Rev. Alfred Evan Johnson will be Hamilton, Bermuda.

Communications for the Girls' Friendly Society should be addressed to The G. F. S. A. Secretary, *pro tem*, 256 County st., New Bedford, Mass.

TO CORRESPONDENTS.

DECLINED WITH THANKS.—"At the Gates;" "Jesu, dear;" "A Child's Reverie;" "My Garden."

H. T.—The American Exchange in London is an office where many Americans register their names, and where they can obtain information. It offers no special advantage to American clergy. Our pleasant experience last year recommends to our friends for lodgings, Binghams, 31 Queen Square, Bloomsbury.

MAC.—There is no name given of the Mount. It was probably a little elevation from which the Lord spoke.

NOTE.—Contributors are again reminded that the full name and address should be written *on the copy*, at the beginning or end; a stamp should be enclosed if copy is to be returned in case it is declined; state if remuneration is or is not expected, in case of acceptance; how many copies of the issue are desired; and when a note is written relating to the copy, the title of the paper referred to should be given.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

GIRLS' FRIENDLY SOCIETY.

The annual meeting of the Diocesan Council will be held on Tuesday, March 10th, at St. James' church, Chicago. Service and Holy Communion at 11 o'clock, with sermon, by the Rev. E. A. Larrabee. Luncheon will be served in the parish house, 334 and 336 Huron st., followed by business meeting, and reading of annual reports by secretaries. The Rev. clergy, and all persons interested in the work, are very cordially invited. CONTENT B. HOWELL,
Chicago Diocesan Secretary.

A CAUTION.

A man named C. E. Park, and his wife, deaf-mutes, are travelling West, with letters from the Rev. Dr. Gallaudet, the Bishop-elect of Yeddo, and others, and are likely to excite the pity, and obtain help from the sympathetic. I learn to-day that they have been advertised as frauds in the Deaf-Mute Journal. R. G. QUENNELL,
Rector of Christ Church.

Binghamton, N. Y., Fe. 28, 1891.

Warn the public in general and all brother clergymen, against a man named Hedley H. Brown, from Jamaica, who has shamefully imposed upon many of the clergy and laity, both north and south. He has obtained strong letters and funds, claiming to be a Churchman of means in temporary embarrassment. Both the Bishop of Jamaica and the assistant Bishop Douett, also the Rev. Mr. Ambrose, rector of St. Michael's church, Kingston, write warning me against him. He has proved himself a most plausible impostor here, to my knowledge. I placed the Chief of Police after him and he left in a hurry, to afflict, I suppose, the saints elsewhere.

ERNEST McGILL,
Archdeacon.

Jacksonville, Fla., Feb. 26th, 1891.

OBITUARY.

BULKLEY.—At his residence near Blackburn, Mo., on Feb. 23rd, in the 83rd year of his age, the Rev. Olcott Bulkley.

CLARK.—At Riverside, Ills., at 11:10 P.M., Feb. 19th, Henry C., aged 8 months. At 5:40 P.M., Feb. 20th, Ella S., aged 7 years, 6 months, and 3 days. Children of James Benson and Lily Clark.

ABERNATHY. — Entered into rest, at Pulaski, Tenn., Feb. 20, 1891, Mrs. J. P. Abernathy, daughter of Judge Thos. M. Jones, aged 35 years. "Blessed are the dead who die in the Lord."

BUCK.—Entered into the rest and joy of Paradise, from Plymouth, Ind., Feb. 16, 1891, Mrs. Mary W. Joan, the beloved wife of Chester C. Buck, Esq., in the 56th year of her age. Funeral on the 19th, the Rev. W. W. Raymond, of Lake Geneva, Wis., officiating. In the communion of the Church in the confidence of faith, in the comfort of hope, in favor with God, and in perfect charity with the world. Loved by all. Rest in peace.

MRS. JULIA ANDERSON MCRAE.

On Sexagesima Sunday last, as the sun was rising, the pure spirit of Mrs. McRae entered into God's everlasting rest. She had lived a beautiful life, and her death was very peaceful. Trained in the holy ways of the Church, she bore up under the burdens and trials of life with unchanging patience. Very devout, it was her delight to be occupied in all gentle ministrations to the poor, the sick, and the afflicted. Her life was full of light and sunshine, and "in her tongue was the law of kindness." As a daughter, she was a model of filial love and obedience: as a wife, she was a pattern of virtue; as a mother, full of tenderness and affection; as a Christian, "her own works praise her in the gates."

She was born in Georgia, but much of her life was spent at Sewanee, Tennessee, where her excellent father, H. M. Anderson, M.D., resided. She was beloved by all. Her funeral was attended by her uncle, the Bishop of Tennessee, assisted by the Rev. Drs. Shoup and Benton, professors in the University of the South. May she rest in peace, and may perpetual light shine upon her.

"Think of us, dearest one, while o'er life's waters
we seek the land,
Missing thy voice, thy touch, and the true helping
of thy pure hand,
Till through the storm and tempest safely anchored
fast on the other side,
We find thy dear face looking through death's shadows, not changed but glorified."

APPEALS.

I NEED money to meet the expenses of the ever-growing Mid-Western Deaf-Mute Mission. REV. A. W. MANN, General Missionary, 123 Arlington street, Cleveland, Ohio.

HELP is urgently needed for the church of All Saints', Kingston, Ont. Full choral services and five points of ritual are the use. The people are poor and few in number, but support the services and the rector by purely voluntary offerings. The source of distress is a $2,000 debt for enlarging the building and the loss of several generous members by removal from the city. Who will help us in our sore need? He gives twice who gives quickly, *i. e.*, before Easter. Full particulars willingly given by the REV. ROBT. W. RAYSON, rector, 186 Queen st., Kingston, Ont., to whom contributions may be sent.

THE Order of Brothers of Nazareth (incorporated), earnestly appeal to Churchmen and others interested in charitable work, for funds to aid them in placing permanent buildings upon land recently given to them; $35,000 is needed to erect a house for the Brothers, a Home for Consumptive Boys, a building for educational and industrial training for boys, and a chapel.

Brother Gilbert, Superior of the Brotherhood, 521 East 120th st., New York, will gladly furnish all further information desired.

Visitor—The Rt. Rev. H. C. Potter, D. D., LL. D.

Treasurer—Mr. Edw'd P. Steers, President Twelfth Ward Bank, 153 East 125th st.

Assistant Treasurer—Brother Gilbert, Superior O. B. N., 521 East 120th st.

Finance Committee—Mr. Donald McLean, Attorney and Counsellor-at-law, 170 Broadway; Mr. V. M. Davis, Assistant District Attorney, 32 Chambers st., 109 West 129th st.

TO THE WISE-HEARTED IN THE CHURCH EVERYWHERE.

Funds are required for German work in the diocese of Milwaukee. The centre of the work will be the cathedral, and a strict account will be rendered through this paper for all money received and disbursed. Wisconsin is the German State, and the time is ripe for great results to answer earnest labor. The new edition of the German Prayer Book has been received with great favor. We need stipends for missionaries.

G. MOTT WILLIAMS,
Dean of All Saints' Cathedral.

Approved by me,
C. F. KNIGHT,
Bishop of Milwaukee.

Acknowledged: M. N. W., $50; Newton, Mass., $1; T. W., Riverton, Conn., $5. Total $56.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored. Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

THE CHURCH HOME FOR AGED PERSONS, 4327 Ellis Ave., Chicago, Ill. Annual Membership, $10: Life Membership, $100; Endowment of Room, $5,000. Under the direction of a Board of Lady Managers of the different parishes.

OFFICERS.

President: Mrs. Dr. Horace Wardner, 4106 Drexel Boulevard.

Vice-Presidents: Mrs. Geo. W. Mathews, 2532 Indiana avenue; Miss Virginia Sayer, 606 West Adams street.

Secretary: Mrs. Josephine S. Wells, 115 Monroe street.

Treasurer: Mrs. George S. McReynolds, 4408 Sydney avenue.

A comfortable and quiet home for elderly people. Board, nursing and medical care are provided at $5.00 per week. Best reference required. Applications should be addressed to the matron, MRS. HANNAH L. WESCOT, at the Home.

MISCELLANEOUS.

TWO clergymen are needed for the Mission in Alaska, one of whom would be stationed at Point Hope, and the other for work upon the Yukon. It is necessary that whoever shall be appointed be ready to sail from San Francisco very early in May. Applications should be made without delay, to GENERAL SECRETARY of the Board of Missions, 26 Bible House, New York City.

PRIEST.—Catholic, married, musical, good worker, fair preacher, open for engagement, either for assistant or rector, soon after Easter. Dry climate and city work preferred. Address, REV. OWEN JONES, 18 Carlton st., Halifax, Nova Scotia.

A CHURCHWOMAN of experience wishes to engage a position, for September, in a School, as Matron or Managing Housekeeper. Can furnish testimonials as regards ability and character for either position. Address "B," care LIVING CHURCH.

A YOUNG active clergyman, now rector of a parish of 160 communicants, desires a parish east. Acceptable preacher and Sunday school worker. Address "RECTOR," care THE LIVING CHURCH.

WANTED.—An efficient organist and choirmaster for St. John's cathedral, Quincy, Ill. Vested choir. References required. Address H. A. WILLIAMSON.

WANTED.—A home in a refined family as housekeeper, companion, or to take care of an invalid, at a reasonable salary. References exchanged. Address H., 505 Ohio Levee, Cairo, Ill.

ORGANIST and choirmaster of St. Paul's church, Chicago, ex-organist to the Chicago Diocesan Choir Association, desires re-engagement where Church music receives especial attention. Chicago or large eastern city preferred. Churchman. First-class solo organist and accompanist. References unexceptionable. FRED A. SELF, 5423 Monroe ave., Chicago.

WANTED.—In a Church school, for the next academic year, beginning Sept., 1891, a master to conduct the Military Department and teach English branches. Must be a communicant. One preferred who can play cabinet organ and lead the singing in the school services. Address "HEADMASTER," care of THE LIVING CHURCH.

WANTED.—The following diocesan journals to complete files: Albany, 1888; Alabama, 1887; Kentucky, 1889; Minnesota, 1883; Nebraska, 1884; North California, 1886, '87, '88; Ohio. 1885, '87, '88; Texas, (North), 1888, 89, '90; Texas, 1884, '85, '86, '88; Vermont, 1890. Please forward to the REV. E. H. RUDD, secretary, Knoxville, Ill.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M.D., manager.

CHOIR AND STUDY.

CALENDAR—MARCH, 1891.

8.	4th Sunday in Lent.	Violet
15.	5th (Passion) Sunday in Lent.	Violet
22.	6th (Palm) Sunday in Lent.	Violet
23.	MONDAY BEFORE EASTER.	
24.	TUESDAY BEFORE EASTER.	
25.	WEDNESDAY BEFORE EASTER. ANNUNCIATION B. V. M.	
26.	MAUNDY THURSDAY.	
27.	GOOD FRIDAY,	Black
28.	EASTER EVEN. Violet (White at Evensong.)	
29.	EASTER DAY.	White.
30.	MONDAY IN EASTER	
31.	TUESDAY IN EASTER.	

For Choral Directory see page 803.

The second service, this season, of the Church Choral Society, New York, was held in St. George's church, Stuyvesant Square, Thursday evening, Feb. 19. An immense congregation so strained the capacity of this largest church of ours in the city, that the doors were closed at nine o'clock, as a necessary precautionary measure. The occasion derived a profound and painful interest, on account of the public obsequies of General Sherman, which had crowded the city during the day with sympathizing tens of thousands. The director had, therefore, improvised a memorial elegy as a prelude, in the delivery of Chopin's *Marche Funebre* by the Theodore Thomas orchestra, who were in attendance as accompanists; Mr. Thomas himself, who had orchestrated the original piano composition, conducting in his own inimitable manner. We can hardly hope to place our readers thoroughly in sympathy with what followed. Nothing could have been less like a concert and its conventional accessories. There is no room in St. George's church for any worldly, meretricious thought or thing. The stately grandeur of lines, perspectives, and proportions; the solemnity, almost to oppressiveness, of the dim heights; the wealth of subdued color and symbolic decoration; the pathos and melting tenderness, the impetuous sweep of passionate sorrow, bursting from chorus, orchestra, and organ, all under a supreme religiousness, first from the *De Profundis* of the Psalmist, and then the *Stabat Mater*, that later *De Profundis* of the Catholic Church at the feet of the crucified Lord, all these, and more, exalted the occasion among the higher solemnities that at rare intervals enrich sanctuary worship. To contemplate it from the plane of merely artistic or secular estimation would hardly fall short of profanation. It was a veritable "solemn music" in the Miltonian conception.

Immediately upon the closing strains of the Chopin Dirge, Mr. Wm. S. Chester, the organist of the church, went to the key-board—and the chancel organ electrically connects with and dominates the grand organ over the west (conventional) end of the church—and gave out "St. Bride's" for the 60th hymn: "Have mercy, Lord, on me," as processional, in true chorale deliberation. Vested boys in great numbers entered, singing the noble melody in unison, followed by the entire choral society, all vested in cottas, men and women, winding up with the soloists, who were merged in the vested throng; Mr. Chester meanwhile sustaining the grand unison with exquisite coloring of obligato harmonies, until the accompanying body of vested clergy had found place at the south end of the up-raised choir benches. Orchestra, chorus, and congregation all standing, an unseen priest intoned the Apostles' Creed, taken up deliberately and in full monotone by chorus and congregation, with organ obligato, never sung so impressively before in St. George's, or elsewhere in New York, a versicle and response, a Collect, the Lord's Prayer, with lesser Benediction, all choral, and the liturgic prelude, so complete and satisfying in its simplicity, paused for the great music offering provided.

Here Mr. Richard Henry Warren, the director of the society, also duly vested, took the baton, Mr. Horatio W. Parker, organist of the church of the Holy Trinity, going to the key-board as accompanist. It should be said that Mr. Parker stands well nigh alone as master in organ accompaniments, especially of the great classics, old or new, grasping their tonal opportunities and requirements with the unerring intuition and consummate knowledge of a poetic and masterful interpreter; his valuable co-operation, without remuneration, season after season, having proved among the strongest of Mr. Warren's many strong resources. The Gounod *De Profundis* is not within reach of æsthetic portrayal, any more than the wonderful and overwhelming *Stabat Mater* of Dvorak, following. To be sure a technical analysis, acceptable and appreciable to pedants and sciolists, is possible; but this process is destructive to the prevailing life of supplication and deprecation, the unction of self-abasement not without hope, the irrepressible tribute of grief and despair, and to the prevailing exaltation of *Paradisi Gloria*, that alternately sob, wail, and triumph throughout.

It was supremely a devotion, such as tired, hungry hearts rarely find in this vanity-fair craze of New York. There was no room for purely speculative, scholastic moods. The very perfection of interpretation, the delicious completeness of that well-schooled chorus, with its one hundred and fifty voices, and a consummate intelligence and quality of intonation, were immeasurably more effective than the crass, unspiritual voicing of the ordinary mob-chorus, where we too often get the *vox et preterea nihil* of the old cynic (only noise). Then there was Mr. Warren's uncovering of the deepest nerves of significance and emotion, turning musical inspiration and structural intention into absolute distinctness; and the hushed awe, and pleading tenderness, the gusty, tempestuous passion, with the oft-recurring *Stabat Mater* motive, until the exulting and heavenly *Paradisi Gloria, Amen*, crowns and consummates the hour; all within the scores, vocal and orchestral, and a hundred wonderful things besides. All this and these, and the pressure of almost oppressive sympathy in the solemn offering of service and worship drive far off the critical spirit, even were there room for it, in the Lord's house, and at such a time. The *spiritus loci* became prevailing. It enthused the chorus and the splendid quartette of soloists; the prince of dramatic tenors, Campanini, with a lovelier voice than ever; Clementine de Vere, who is just awakening to the supreme fascinations of the higher religious song; Mrs. Clapper-Morris, with Franz Remmertz, the grandest bass for oratorio solo in America; the orchestra, too, dropping their professional unconcern, and kindling up with the irresistible *esprit d' occasion*, the vigilant organist supplementing every mood and phase of interpretation with spontaneous response. With such an *ensemble*, it is not strange that the great concourse of worshippers were strangely up-lifted into those eloquent moods of "expressive silence," happily unbroken by the insane clamor of that brutal applause that debases the artist while it despoils art of its perfect fruition. It approached eleven o'clock, when the great function drew to its close, with a collect quietly intoned by the unseen priest, the hush of prayer, and the choral blessing of peace, with its great "Amen."

Let us emphasize the irresistible religiousness, the profoundly worshipful spirit of this "solemn music," that even swallowed up all artistic emulations, and pretensions, and idiosyncrasies, together with all critical or analytical processes, in the fulness of its holy purpose and inspiration. The chorus, flexible, keenly sympathetic as even the great quartette of soloists, is worthy of all praise and commendation for the completeness and spiritual beauty of the delivery, serving too, in this too often thankless and unrecognized work of the society, season after season, even to their own personal cost. Who of the deeply-thinking clergy, and highly cultured and privileged laity can possibly mistake or undervalue the deep spiritual and religious importance of this work, and these indefatigable workers? No money is taken at the door, no tickets are on the market. Quietly and unobtrusively, the subscribers (honorary members) not half numerous enough, pay a small annual sum, and distribute their quota of tickets, and there is no surplus. If there be a deficit, it is to be feared that the director knows more about it than any one else.

The Dvorak *Stabat Mater* is surely *the Stabat Mater*, for present and future. The orchestral support is of the gravest importance, and so is such an organ accompaniment as Mr. Parker provides. Its place is in the Lord's house. All its sanctions are profoundly ecclesiological and religious. It is much to be desired that Mr. Warren should place it upon his list not only another season, but that it shall rise up into the full supremacy of its Lenten edification, even as "The Messiah" has come by universal consent to dominate Christmas-tide. The vestments of the chorus and soloists, were they desirable? Why not? Never were choralists more beautifully designated, as singers of the Lord's songs in the Lord's house. Only let the heads of the women, henceforth, be "covered." And why should not there be three or four such feasts of "solemn music" in each season? And why should not other Christian bodies in New York promote such organizations; and why should they not spring up in all our principal cities, to the edification of the faithful, and to the greater glory of God?

New York has just experienced a cyclone of picture panic, an occurrence that may be counted upon with some show of periodicity. The great "Seney sale" is now a thing of the past. More than 300 canvasses have passed under the hammer of the American Art Association, and Mr. Seney is in receipt of something like $640,000; some say a gain, and some, a loss, on this enterprise. Mr. Seney, however, can well afford to sink a handsome sum in view of the notoriety, or publicity, that for a second time, accrues to him as a collector of costly pictures. There were no points of supreme interest, unless the "Waiting," by J. F. Millet, be an exception. This masterpiece fetched the highest amount offered—$40,000, a price by no means exaggerated, as it is, artistically, vastly superior to the "Angelus." The strongest point of interest to connoisseurs, was the grouping of several excellent representative productions from recognized masters; all of whom, with a single exception, possibly, have been studied under much finer examples. Daubigny, perhaps, has never before been so well illustrated at a single New York sale. But there were excellent and ample illustrations of especially Troyon, Diaz, Rousseau, Cazin, Dupre, and Corot. One of the most interesting Geromes, lately seen here, was the "Earliest Glances of Sunrise on the Great Pyramids." Meissonier, had but two examples, neither of them, *per se*, interesting, and both bringing prices incredibly in advance of their actual importance. There were several smaller pictures, which were of the highest value in their class, as *genre*, by Josef Israels and Edward Frere; a few "heads," with examples of Fromentin, Dupre, and others. There was a single Vibert of third-rate importance, and a splendid example of Jules Breton, that went back, with not a few other good things, to France. There were generous buyers from Chicago, New York, Philadelphia, Washington, and other cities.

MAGAZINES AND REVIEWS.

The Magazine of Art, February, Cassell Publishing Co., New York, is notable, first, for a series of "Portraits of John Ruskin," the first made at three and a half years, by James Northcote; another in 1842, full length, seated, by Richmond, when Ruskin had become the "Oxford Graduate," his first *nom de plume*; another, head, by the same artist, 1857; another after a photograph, in 1866; and yet another, after an etching by Pilotelle, in 1876,—the series to be completed in the March number. Second, for the first paper in the series, by W. Holman Hunt, on "The Proper Mode and Study of Drawing." Whatever comes from the pen of Holman Hunt, the greatest religious artist of modern times, commands the earnest attention of art students, especially the thoroughly cultivated. The "Ruskin" paper is an appreciative sketch, although brief, of the Professor's life and career, by M. H. Spielmann, enriched by personal incident and narrative. We note a charming paper, with architectural sketches, on "Belvoir Castle and its History," one of the lordliest castles in all England, and passing rich in historical associations. This magazine is the best available expositor of English art, past and contemporary.

The Quiver, same firm, a religious monthly, with its definitely practical character, its agreeably varied contents, and its spirited illustrations, is exceptionally valuable where there are children to be interested; especially on Sundays.

The Quarterly Review, January, New York, Leonard Scott Company (republication), is richly freighted with learned and readable papers. These all go to the root of the matter, are exhaustive, and in one

sense, monographic; and are, therefore, especially valuable for reference and preservation. The second, "Dollinger and the Papacy," goes to the bottom of the entire controversy, as it lies between Vaticanism and both Reformation Protestantism and the Old Catholics. History, theology, dialectics, literature, each and in turn contribute to the richness and exhaustive character of the argument. The Vatican council of Infallibility is itself displayed as the apotheosis of Protestantism, against ancient and even mediæval Catholicity; age against age, council against council, Pope against Pope, theologian against theologian, pass in inexorable antagonism before the reader, until the patched, disjointed, irreconcilable jargon of Roman ecclesistical developement fairly benumbs the sober intelligence. Dr. Dollinger's conclusion as to the Jesuits is to the point; The Jesuits are incarnate superstition combined with despotism; opposed to science, to liberal theology, to national rights, they have made the Church Italian instead of Catholic; have abolished the liberties of the Gallican, the Spanish, and the German Churches. By degrees they got into their hands the papal elections; reduced all usages to the Roman model; monopolized education into the hands of this order, exalting the deductive method, at the expense of science, and ignoring alike, Bacon and Newton, and the progress of discovery and invention; destroyed Jansensim, Quietism, Molinism, put an end to the Huguenot movement; inspired the persecuting policy of the Emperor and Bavarian princes in the "Thirty Years' War," and the dragonades of Louis XIV. The policy of the Jesuits from the date of their institution, till the present, has been the same. The result has been that the breach between the Roman Catholic religion, and the progress of secular learning and political science has widened, until we see in these days, on the one hand, Liberalism degenerating into anarchy, and science into universal negation; on the other, the dogma of infallibility, and Pius IX. declaring against freedom of worship, progress, and recent civilization." A terrible yet perfectly just arraignment. Article III, "Ethics of the Day," is solidly built up in comparative analytic review of "On Right and Wrong," W. S. Lilly; "Types of Ethical Theory." Dr. James Martineau; "The Methods of Ethics," Henry Sedgwick; "The Science of Ethics," Leslie Stephen; and "The Data of Ethics," Herbert Spencer. The issue between the eternal verities of right and wrong, as set forth in sacred Scripture and the Church of Christ, as attested and verified in the human conscience, and the confusions, tergiversations, and denials of agnostics and atheists, is laid down fearlessly and resolutely. Nothing can be clearer and more triumphant than the refutation of the latter, and the vindication of the former. The position of these disintegrating forces is sharply summarized: "Worse, far worse, it is that a curious symptom of this time, that 'the pursuit of sensuous good, of personal pleasure in one shape or other, should be the universally admitted formula of man's whole duty.' It means according to the boast of Mr. Leslie Stephens, that 'the theory of an independent or autonomous conscience,' is 'part of an obsolete form of speculation.' So convinced is Mr. Spencer that we are witnessing 'the decay and death of a regulative system no longer fit,' that he throws aside his other work, in order with the greatest possible despatch to fill up the 'vacuum' which has opened in front of society. In the Paris School of Medicine it has been lately prophesied that 'when the rest of the world has risen to the intellectual level of France, the present crude and vulgar notions respecting morality, religion, divine providence,' and so forth, will be swept entirely away, and the 'dicta of science' will remain the sole guide of sane and educated men." Altruistic maundering fares badly under the scalpel of our reviewer, as do the subterfuges and inanities of the agnostics. Utilitarianism disappears in the blankness of darkness. The positive building up of the divine ethics, is quick, sure, and facile, and "right reason" applauds while it accepts. The entire paper, as well as the preceding, has permanent value as a *resume* of the entire subject, for the general reader as well as for the moralist and the theologian. The remaining papers will be read with interest.

The Edinburgh Review, (Quarterly), January, the same re-publishers, has ten articles, three of them, at least, inviting the general reader: II., "American Fiction;" V., "Care and Education of the Blind;" and VIII., "The Paintings of Pompeii." Of this last we hope to make subsequent mention.

For Book Notices see pages 815 and 816.

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

III.—THE FLOWERS.—CONTINUED.

This plan having been put into execution, she took up the next plant, a clinging vine, with finely cut leaves and pale pink blossoms, the Mountain Fumitory. They found its petals to be four, in two pairs spurred at the base, and at first sight there were no sepals, but Miss Lacey showed them two small scales, which she said meant sepals. The stamens were also in two sets of three each, and the leaves were compound and dissected or cut, which with the delicate smooth stem, containing watery juice, indicated the Fume worts, Miss Lacey said. She also said that this family was nearly related to the Poppies, to which one of our early spring flowers, the Blood-root, belongs, and she found some of its leaves to show them the red juice from which it is named.

"This yellow flower stands for the order in your collection," she said. "See its saffron-colored juice! I suppose you found it by the road-side. It is named the Celandine, from the Greek word for 'swallow' because it is supposed to arrive with the swallow. A great many of our spring flowers belong to the Ranunculus order, of which this buttercup is the representative. Have you any other of the family?"

"No, there is nothing else like it," said Bess, after a careful search.

"What do you consider its characteristic?" asked Miss Lacey, but as they did not seem to agree, she showed them the great number of stamens and the seed wallets often tailed. Then they were able to find the white Clematis or Virgin's-bower, with its long-tailed achenia, called by some, Devil's Hair, beginning to form, but they entirely overlooked the *Nie Ranunculus Abortirus*, which John had been observant enough to pick, since, as he said, they were to get "weeds and all."

"Ah! there is a fine specimen," said Miss Lacey, as she took up a large handsome deep purple flower. "Is there a swamp near by then?"

"Just over the hill," said Fred, "I suppose," he added with a twinkle in his eye, "there is a hard-pan formation, and"——

"All right, Fred, said Miss Lacey, "but we will not stop for that now, as we would rather look at these peculiar leaves. See what good pitchers they make! Here is one partly filled with water and with some flies in it. It is thought this is not accidental, but that the plant gets some nourishment from the decomposition of the flies. The flowers are of peculiar shape too. You see the sepals have long claws, and the petals are incurved between them. Then the five stigmas are united and enlarged so as to form a sort of umbrella over the ovary and stamens."

"How do you know there are five pistils? I can see only one."

"If you cut the ovary across, you will find five divisions, which show there are five pistils united. Then the lobes of the stigmas are five also. There are five sepals and five petals, too, you see, so the flower is evidently made on the plan of five."

"Does the ovary always have the seed?"

"Yes, the pollen from the anther (the pollen grains are very interesting objects for the microscope) falls on the stigma and goes down the tube of the style to the ovary where the seeds or ovules, as we call them, are waiting to be fertilized. Sometimes there are most ingenious contrivances for doing this, and perhaps we shall find some of them to-day. See the pollen dust fly from this, as I shake it! But what are you holding, Grace?"

"I don't know, Miss Lacey, but I suppose you do."

"Describe it for me."

"It is polypetalous and the leaves are entire and fleshy, but it isn't a house-leek."

"Why not?"

"The flowers are not in cymes and they're not symmetrical, there are two sepals, five petals, and eight stamens. They were open when we picked them just outside a garden fence, but they're closed now."

"Have you any fruit?"

"Yes, here is a pod with a funny lid."

"A pyxis," said Miss Lacey, "and a good many very little seeds in it. It is a Portulacca or Purslane, called 'Pusley' by the farmers, and I suppose the saying 'mean as Pusley' refers to its habit of growing so fast in cultivated grounds as to be very troublesome to gardeners. The *Claytonia* or Spring Beauty, one of our most beautiful spring flowers, belongs to this order, but it does not contain many genera. The Purslanes are the most important, and this is the only one that grows wild. Its seeds are very beautiful when viewed through a microscope. Its corolla opens only in the sunshine. But what comes next?"

"I would like to know, Miss Lacey, what this curious yellow flower is; we found it just over back of the woods."

"It is aquatic, then; what shape are the leaves?"

Almost oval in shape, thick and large, and the stems are long, coming up from the bottom of the pond. It grows like the pond lily."

"This is the yellow pond lily, *Nuphar advena*, you will find it described here;" and Miss Lacey handed her a botany. "The curious part is that the showy yellow leaves which you would naturally call petals are the sepals, the three outer ones are green. The petals are minute and you will find them among the stamens, not much changed from them. Now let us look at this flower of abundant growth which everybody has a supply of. What is peculiar to it?

"I should think the way it flowers, it looks like an umbrella."

"That is it, exactly, Frank, and it takes its name from that, umbelliferous; that means what, Will?"

"Bearing umbels, I think."

"Yes and umbels are little umbrellas. Is there any other flower here that is umbel bearing?"

They soon found another which everybody knew as wild carrot, and Miss Lacey explained that the first one was Sanicle, which grows quite high and is common in thickets, with its loose white umbels flowering all summer. On examining the flowers many of which were imperfect, that is, some pistillate and others staminate, they found that they had five petals and five stamens—were five-merans—and two styles. Miss Lacey told them that this is a large and well-defined order, but the genera are best distinguished by the fruit, which consists of two achenia, each containing a seed and called a cremocarp. These are variously ribbed and sometimes have, besides the ribs, vittae or tubulor receptacles, containing a volatile oil. The Sanicle, as they saw with magnifiers, had no ribs but numerous vittae, while the wild carrot had five bristly ribs and four winged ones with vittae beneath. To this order belong many of our pungent herbs, such as Fennel, Caraway, Celery, and Anise."

"I found a Violet," said Nellie, "is it not very late for them?"

"More species blossom in the spring and they are more abundant, but the *Canadensis* blossom all summer."

"How are Violets distinguished? I never knew any difference only in color, blue, and yellow, and white."

"I did'nt suppose there is but one kind of blue," said Mabel, surprised.

"There are ten species of blue Violets that may be found in this vicinity," said Miss Lacey. "Next spring if you are in the country early and observe more closely, you will see that some stems are leafy and some not, the leaves are of different shapes and sometimes the flowers are spurred and sometimes not. The color makes little difference. What is it you have in your button hole, Jo?"

"Some pink flower I picked on a bank as we came along. There was lots of it."

"Yes, there is a good deal of it everywhere, and it is literally a pink flower, belongs to the order of pinks. It is an herb with swollen joints, opposite entire leaves, regular five-parted flowers with the petals cleft, and also having claws, this elongation, you see, just as in the pinks we cultivate."

"Isn't this sometimes called Bouncing Bet?" said Fred.

"Yes and also Soap-wort, which is its generic name, *Saponaria*, translated. It grows in waste places and its roots will make a lather in water. This little herb growing about here on the ground, the one with the white star-like flowers, is a near relative, the Chickweed or *Stellaria*, starlike, from the shape of the flowers. It blossoms all summer and everywhere in moist shady places."

"Isn't this like it?" said Nellie, holding up a delicate plant.

"No, that is its cousin. *Arenavia* or Sandwort, which grows in tufts in sandy places. Did you see anything like it when you were on Mt. Washington last summer, Mabel?"

"Oh yes, that little white flower that grows in the clefts of the rocks way up on the summit? It was so strange, such a frail plant could grow in those rugged rocks with the fierce storms sweeping over it, but we found it all about."

"That was *Arenavia Greenlandica*. I is commonly found on high mountains near the snow limit."

(*To be continued.*)

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THE HOUSEHOLD.

TRUE LENT.

BY E. C.

A little pause amidst the year's rejoicing,
A little lull to calm the world's loud strife;
The winter that prepares spring's resurrection;
A time of penitence to bless our life.

A time in which to offer reparation,
For all the evils of our sin-stained year;
A time to wrestle with our foes more sternly,
And learn to hold Thee, Jesu, still more dear.

A little time in which to bring before us
Thy fasting in the wilderness, dear Lord,
The hunger, pain, the weariness, and anguish
That Thou, the Sinless, for our sins endured.

A little time to stand aloof with trembling,
To view Thy Cross and Passion once again;
A time to fall before Thee, Lord, beseeching,
A knowledge of the love that bore such pain.

A time to plead that love as intercession,
For all the sin that racks the world to-day;
Assured the Sacrifice so freely offered
Can chase the gloom and sin of earth away.

A whispering echo of the Resurrection,
In awe and joy, we silent bend to hear,
It breathes the calm that stilled Thy toil and anguish,
True Lent! calm eve before the Sabbath of the year.

VIRGINIA DARE.

AN AMERICAN ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

(*Copyright Secured*).

CHAPTER V.

Oh, the little birds sang east, and the little birds sang west,
And I said in an underbreath,
All our life is mixed with death
And who knoweth which is best?
—*Browning.*

Howe had hardly finished speaking when the light of another torch flashed through the doorway, and with it appeared Barnes' ugly face, with his red hair standing straight up, literally on end, as it always was, giving him the appearance of being in a chronic state of fright, but unless his own hideous nature frightened him, which I am afraid he had not grace enough to see as it really was, his appearance must have been merely a reflection of the contorted, misshapen soul within.

Eleanor Dare was one of a fine old English family who nearly all had served their country with their swords, on land or sea. She had all the elements of a soldier; was a brave, noble woman. Her figure, which was slight and graceful, to Barnes looked strangely tall and commanding as she rose and came to meet him, still holding her baby.

"What do you want, and who are you that you make yourself a ruler?"

Though Barnes boasted of fearing neither God nor man, there was something very cowardly in his nature; it made him shrink back now before the eyes of this brave woman, who dared to stand alone and accuse him of what he had done.

"You have not heard the truth, madam," he said, almost civilly, "some one has been telling you lies, it is the men who have said what we shall do."

In a gentler tone she said, "If that is really the case, I will apologize. Without doubt you have sent some little gift to Manteo as a token of our gratitude?"

"Sent! why we hoped to find the messenger here. We were just about to prepare a gift for the chief. The men think it better not to go to Croatoan; we are going to make all quite safe here. But," he added, "the Indian is not here, is he?"

"Here, oh, no. Mistress Wilkins is sleeping in the back, and Howe was talking to me here. Was it Ranteo who brought the message?"

And Barnes seeing her great blue eyes, and knowing little of a woman's power to act a part perfectly when something great is involved, never guessed she was deceiving him as he replied, "Yes, it was Ranteo, I think."

"Did you tell him to wait, that you wanted to send a present to Manteo?" she asked.

"No, I didn't think of it," Barnes muttered as he turned away. When he had reached his men who stood a little way off, he continued: "I am afraid if I had told him what the present was to be, he wouldn't have been any more anxious to wait. But I'll tell you what it is, fellows, they haven't seen him, they don't know anything about him. Folks can't fool me. The red scoundrel must have heard something we said, and skipped; like enough he'll bring his whole tribe back here to scalp us all by morning."

It was well for the little stars that their cloud nurses carried them off to bed early, for I am sure they would have felt very sad had they watched the changes fast appearing in the quiet little village of Roanoke, through the long hours of that September night. The night heron saw it all, and sent forth its mournful wail of sorrow. But at last there was a lurid line of red along the eastern horizon, the dark sky was shot with streaks of crimson, and the day broke softly. The sun peeped down on the English colony and found it wholly different from the place she had left twelve hours before. The row of log huts stood empty and deserted, many of them had lost their roofs or sides, wherever there were strong logs they had been removed; there were no signs of waking life about the place, everything was desolate. A few things were strewn around, showing the haste of the departure. At the lower end of the island some trees were hewn down, and just beyond rose a palisade made of large timbers; behind it, all the settlers were gathered in a confused crowd. The children were crying or fretful; the women worn out and weary; most of the men thoroughly out of temper, many of them swearing against Manteo for having, as they said, disturbed their peaceful lives, or against Queen Elizabeth for having sent them away to die alone like the children of Israel in the wilderness.

The day wore on as it had first dawned, clear and bright, but with a decided chill in the air, which by night threatened almost a frost. The women and children who were exposed, felt it keenly, and the little ones joined Elizabeth Harvey's sad wail, all but Virginia, who lay peacefully looking up at the blue sky and the fleecy clouds; her great blue eyes seemed to understand what all the confusion meant, and she uttered not a murmur.

When darkness crept over the land once more, bringing with it a penetrating coldness, the men threw themselves on the ground with whatever covering they could find, and went to sleep. Many of the children cried themselves to sleep, and most of the tired women soon followed them. Only in one corner a little group was still awake; on the ground where the bushes formed a rude shelter lay Mrs. Harvey. She had been about very little since the baby came. The exertion and excitement of the move had proved too much for her. Mistress Wilkins was caring for her as best she could, without the aid of medicine or even comforts, while Mrs. Dare tried to soothe the poor little Elizabeth. Harvey sat by looking sadly at his wife, and with each weary breath she drew, his heart grew more heavy, and a greater sense of desolation crept over him. The watchers watched on in silence; all was still save the cry of the heron or the screech of the owl in the forest, when a low whistle sounded from the northern end of the palisade, followed by a flash of light from a torch which was held one moment high in the air. This was to be Howe's signal of danger, for he was stationed that night. Harvey sprang to his feet and began waking the sleeping men. Barnes had only half-opened his eyes, when a hideous war cry sounded through the forest. In an instant every man was on his feet, with his hand on his rifle ready for the fight. Then came the arrows thick and fast; from the inside of the palisade the guns boomed, or a sword clashed against the Indian who tried to mount the palisade. The red man's war whoop sounded on every side, now and then a flash of lightning, for a storm was gathering, showed the hideous paint on their copper-colored faces. The noise woke the birds from their sleep, and drawing their little heads from under their wings they sent forth doleful cries to add to the horror of the scene. Even the leaves seemed to sigh with grief at the awful sight.

Patience had crouched close to Mrs. Dare and was helping her soothe the babies, when she asked: "If the Indians get us all, what will they do with us?"

Mrs. Dare held her baby more tightly as she replied: "Patience, even if they are savages, they are under the power of our God Whom they do not know, and He can take care of us if the Indians do break through the palisade; they can do nothing without His knowing it. You and I cannot fight, dear, but we can pray."

Patience sat a few moments silent before she spoke again. "Do you know," she said, "I don't feel afraid, that is, very much afraid, for the stars have just come through the clouds; though there are only two or three, they are watching us, and they are so sorry, they are blinking very hard, to keep their tears back. See, how they blink and twinkle. I know they are angels' eyes."

A sudden wild yell in the forest sent terror to every heart. The men had all they could do to keep back Wanchese and his braves. Several of the settlers had been already wounded, and one killed. They could not hold out much longer against their present enemy, and if help had come to Wanchese they were surely lost. Only one moment did this thought depress them for the instant the savages heard the cry, they sent up one fierce and wild answer, and turned to meet the new foe, now rushing upon them, headed by Manteo.

Then the Englishmen fired a fresh volley, helping Manteo to drive Wanchese rapidly back to the shore. The fight was over for the time, just as morning dawned. Ranteo, with three other Indians, all in paint and war toggery, were standing without the palisade. Howe went to see what they wanted. All expected only a command to surrender, and become Manteo's prisoners. But no, Ranteo only handed Howe a soft, well-cured deer skin, saying: "Manteo sends Ranteo to take the skin to the Blue-eyes, and will the Blue-eyes and the beautiful lady go with Ranteo to Manteo's wigwam?"

He would not come inside the palisade, and Howe was not very anxious to have him, as he felt he could not trust Barnes. But he took the skin and message to Mrs. Dare.

As she listened, her eyes filled with tears, and she said: "How noble and good of Manteo! But I will not leave the others. Can we not all go now? Surely this dreadful night is enough."

Howe shook his head. "Those Indian bodies outside craze the men. Nothing will satisfy them now. Many of them would go through anything in the world to shoot an Indian again. But go with your baby, you will be safer there than here," he said.

"No," she replied, firmly, "I will stay with my people to the last. Thank him for me, Howe, and tell him what I say."

Howe gave the message, and Ranteo went away disappointed.

Hopeful Kent took very good care to keep in as safe a place as possible during the fight, yet he had an arrow wound in his left arm. Mrs. Dare had bathed it, and was binding it up for him, when Patience ran up and said: "Mistress Wilkins wanted her in a hurry, please." She went quickly to the elder bush which sheltered the place where Mrs. Harvey lay. She had roused enough to take her poor baby. Mistress Wilkins was bending over her; just as Eleanor Dare came up, she opened her eyes and looked around as if to find some one. Then her lips moved, and they could just hear her say, "Martin!" He heard her, and was by her side in a second. But the lips had closed forever.

The baby stirred and began its mournful wail, as Eleanor lifted it gently out of the mother's arms, where it would never lie again. The morning sun sent down a long golden ray, which forced its way through the trees and lighted the pale face that was at rest forever. The whole forest, birds, and animals, seemed to wake to life together, and began their hymn of praise and thanksgiving just as Mistress Wilkins crossed the hands on the still breast, saying: "Grant her eternal rest, O Lord, and may perpetual light shine upon her."

Mrs. Harvey's death was one more horror added to that awful night. All seemed too much stunned by what they had been through, to be shocked, or even much surprised, at anything. Howe helped poor Martin Harvey to make a rude coffin, in which they laid the body of Elizabeth's mother. Patience gathered vines and flowers and laid them about the peaceful face. At sunset, the deposed Governor Gage read the service, and they carried the coffin away. The twins, poor little things, cried bitterly, as did the little rosy boy, and the big girl who tried hard to take her mother's place to the other three. And the poor baby, Elizabeth, wailed more sadly than ever.

Another night crept on, and the summer seemed to have come back for a little while. Though it was warm, not one star came out, and Patience was afraid. Once more the dreadful yell, once more the forest was alive with Wanchese's men. Fierce and wild was the fight between the red and the white men. Here and there the palisade began to yield; a blazing arrow had set more than one place on fire. Cries and yells again made the night hideous. The owls and herons once more joined in with their wierd, screeching cry.

Mrs. Dare sat holding the two babies, the women and children were huddled about her, when Howe called her away out of their hearing.

"An hour more and the palisade must fall. You must not be here then. You had better go to Manteo, quickly."

"How can we?" she asked, simply.

"I have a plan," he said. "It is dangerous, but it is more dangerous for you to stay here; every moment makes the place less safe."

(*To be continued.*)

HOW ETHEL KEPT LENT.

A TRUE STORY, BY BESS.

DEAR CHILDREN:—Let me ask if you ever have thought what Lent really is, or what good it can do each one of you?

I can see many astonished little faces with bright blue, black, or brown eyes, and hear many voices reply:

"Why, yes, we are to be sorry for our faults," or "We are to try to be good," or, as a little girl once told me, "Lent is a time to give up candy."

Yes, Lent is a time to be sorry for our faults, but we must be more than sorry. We must try to overcome them so that when the holy season is over, we will not return to our old sinful ways again, but will have gone, at least, one step ahead in the right.

The good Bishop of Delaware once told the Sunday school children of a Washington church, that Lent was a time lent to them by God, and that it was their duty to return Him something for it.

We can all understand this, for if a friend lends us a book, do we not try to take care of it, and return it clean and whole, as we received it? So we must do with Lent.

I want to tell you something you all can do to keep Lent. But first I will tell you about a little friend of mine. Her name is Ethel and she has the loveliest golden curls imaginable. One Lent Ethel was ill, so ill that most of the time she spent in bed in great pain. When the pain left her feeling weak and weary, she did not lie still and wish she was well enough to run about, but she would be propped up with pillows, and work for others. She made two picture books, drew many pretty things, and proved herself a veritable sunbeam. When Holy Week came, she sent her books to the church, where the ladies were packing a box to send to a poor clergyman's family. Ethel's books were packed at the top of the box, and Easter-Even were in the hands of a dear little girl who held them close in a transport of delight. Now, what I want particularly to tell you is, that this box was not sent to the far West, but to a little Pennsylvania town in the coal region. There the cars rumble through the valley, the coal banks are as high as five-story city houses, and every evening the men and boys go from the coal mines to their homes, with faces as black as your colored cook's. You see this minister had a regular mission field not far from Philadelphia.

When the box arrived, the wife of the rector was sitting in her small parlor, sewing; her little daughter came to her and said:

"Oh, mamma! here's a box for us."

The mother glanced up and replied:

"No, dear, there must be some mistake, it can't be for us."

Ah, but it was, and it was carried in and stood on the parlor floor. Then, of course, they opened it at once? Indeed they did not. They cried first. Yes, the mother cried, and the little girl followed her example. Were they sorry to receive the box? No, they were so glad and thankful they cried for very joy.

The reason I told you that this box was not sent to the far West is to show you that you all can do good near your homes. Whether you live in New York, or Chicago, a large city, or a smaller town, will not every one of you try to make some one joyful on Easter Day.

Use your play time. Make picture books with cards, or magazine pictures. Look in your well-stocked library and find a book you enjoy reading, yet are willing to part with, to make some other little girl or boy happy. Get your carefully-saved pennies, and just see how far they go in buying a few flowers, or even a little tea for some poor woman. Look around near home, and see if you cannot find some one to do a kind deed for. You city children can always give to the hospitals, and there are many poor families in our small country towns, that a very little effort on our part will make happy. Will you try my plan, dear children, during the coming Lent? Do, and see how bright and cheerful you will feel on Easter Day.

OPINIONS OF THE PRESS.

Parish Messenger (Omaha.)

THE INDIAN QUESTION.—In the lurid light of past and present day experience, we fail to see why it is that so many of the Christian friends of the Indians should oppose the transfer of the Indian Bureau of the War Department. Things could not be worse than they are; they would, in all human probability, be wondrously bettered, if the men who had to go out to fight Indians, when there is trouble, had the control of them in the intervals between the battles. We could easily understand the religious opposition to the army control of the Indians, if it involved the quartering of large bodies of soldiers on, or near the reservations. But with strong, just, and humane army officers in charge of the reservations, the troops themselves could be stationed much farther away than they are now, with perfect safety to every interest involved. And as for the Christianity of the thing, were we either bishop, priest, or preacher, in charge of the religious teaching of any reservation, or body of Indians, we would infinitely prefer the type of Christianity we could establish under the strong, firm, honest government of military officers, than anything that is possible under the wretched, dishonest despotism of some petty tool of the Indian ring. The Christianity that stands muzzled on an Indian reservation for fear of incurring the displeasure of an Indian agent, by telling the truth and suffering banishment by the Secretary of the Interior, is scarcely strong enough to save an Indian's soul. At all events it does not seem strong enough to protect his body from wrong and starvation. No one need wonder that the Indians look for a Christ of their own. The white man's Christ has, hitherto, brought them little of hope, or happiness, or protection; nothing but wretchedness, and wrong, and falsehood, and worse than Punic perfidy. Yet God rules in heaven, and God is just, and as strong nations, as we, have perished because of their lust of gold, and of the licentiousness begotten of the riches plundered from the weak!

The Spirit of Missions.

OUR FOREIGN MISSIONS.—There is an imperative necessity at this juncture in China for men at the front, not of piety and consecration only, but also of intellectual force and sagacity, and there are such, but many more are needed in this vast field. "A prominent New York business man," says Dr. Thwing, "listened with me at the great Shanghai conference to argument and eloquence that would have honored the United States Senate, not alone on religious themes, but as to the right of the missionary to be protected by the imperial government from misrepresentation, calumny, and violence. For the first time my friend got the true missionary perspective. He saw things at a new angle. He returned home a new man. He said to me yesterday, 'I went out with prejudices. I thought missionaries were a crotchety set, but I have been *amazed* at what I saw and heard.'" Dr. Thwing was much impressed during his long journeys in the East, with the fruitfulness of medical missionary work. He says: "Medical service to the blind, diseased, injured—soon to the insane, we hope—is directly antidotal to the dislike awakened by the greedy, unscrupulous spirit often shown in our commerce, legislation, and personal contact with China and other eastern people. Heathenism believes in the survival of the fittest and the removal of the helpless from the world. Our hospitals and dispensaries teach a nobler conception of existence In no more vivid form is the true spirit of Christianity shown than in the tender, toilful ministry of the doctor and his nurses. The missionary is respected, but the physician is worshipped. His person and work are sacred."

The Missionary Council, last October, perceiving the urgency, called upon the Church to give this year half-a-million dollars for Domestic and Foreign Missions. That means $150,000 more than usual, and will require not only a decided increase of offerings from the congregations, but extraordinary gifts besides. This need should be brought home to the appreciation of individuals of considerable means, that their consciences may be awakened to a lively personal interest in the advancement of the Church's work. It deserves and should receive the foremost place in their affections, and draw forth their largest beneficence. It appeals to their loyal love as nothing else can. Give the Church generous support in its undertakings, and we may look for large results.

Mid-Continent.

A WAY OUT.—This is not an age of persecution for free thinkers and free speakers. On the contrary, it is quite the reverse, an age of extreme tolerance of thought and expression in the churches, as in the world. But there are fences beyond which ordained representatives of churches, who have voluntarily yielded their assent to creeds and promised faithful defence thereof, may not be permitted to break out and roam at will. Loss of personal conviction does not release a sacred pledge nor absolve a representative man from obligation to maintain good faith and sworn allegiance. If there were no other way out, conscientious conviction as to that in which truth consists, might require boldness of opposing utterance within "holy orders." But there is an open, honest, and easy way out. Let the enemy retire to his own camp. No one is imprisoned or held by chains in any church. He is as free to go as to come. When his convictions therefore contradict the faith of those whose doctrines he has solemnly bound himself to preach, the honest, and manly course, the Christian course, is to demit his ministry, and take his departure for congenial latitudes. Failing to do this, but defying authority and forcing trial by public utterance, is evidence of desire for making a sensation. To await and compel expulsion is to invite advertisement. It is a bid for worldly popularity and the praise of men who are opposed to Christianity. The fever of conspicuosity is widely prevalent in conceited and ill-balanced minds. If one fails of being great, he can at least become notorious. Some men court the role of martyr, and would rather wear the phylactery of a "heretic" on street corners than practice the life of 'saint" in retired closets. Mr. McQueary will doubtless receive wide sympathy and applause, for a show of independence and religious bravado. But it will be from the enemies of the Cross alone. None of the other Churches will want him, when the Episcopalians for just reason shall have cast him out Orthodoxy has no place for restless and unsettled speculators whose faith is ever on the wing, and who bear no olive branch in their beaks.

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Prepare for Spring.

Now is the time to attend to your personal condition in preparation for the change to spring season. If you have not "wintered well," if you are tired out from overwork, if your blood has become impure from badly confinement in badly ventilated offices or shops, you should take Hood's Sarsaparilla at once. It will purify and vitalize your blood, create a good appetite, and give your whole system tone and strength.

"I wish to enroll my name as one of those who have derived health from the use of Hood's Sarsaparilla. For many years I have taken it, especially in the early spring when I am troubled with dizziness, dullness, unpleasant taste in my mouth in the morning. It removes this bad taste, relieves my headache and makes me feel greatly refreshed. The two bottles I have used this spring have been worth a dollar a dose. I advise all my friends to take it." JOHN BINNS, 663 43d Street, Town of Lake, Chicago, Ill.

It is quite probable that you may need the services of a physician some day; but you can postpone the time indefinitely by keeping your blood pure and your system invigorated through the use of Ayer's Sarsaparilla. Prevention is better than cure.

Premature gray whiskers should be colored to prevent the appearance of age, and Buckingham's Dye is by far the best preparation to do it.

Beecham's Pills cure bilious and nervous ills.

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If you want to rest well at night, ease your cough by using Dr. Bull's Cough Syrup.

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COMPLETED TO DEADWOOD

The Burlington Route, C., B. & Q. R. R., from Chicago, Peoria and St. Louis, is now completed, and daily passenger trains are running through Lincoln, Neb., and Custer, S. D., to Deadwood. Also to Newcastle, Wyoming. Sleeping cars to Deadwood.

CALIFORNIA.

There is no doubt about the real value of that extraordinary country. Thousands are going. By taking a seat in a Palace car at the Dearborn Station any afternoon, you can go to San Francisco, Los Angeles, or San Diego with out changing cars. This provided you take the SANTA FE ROUTE. You do it without changing cars, and in twenty-four hours less time than by any other line.

South Bend, Washington, is one of the newest and most promising of the newer cities of Washington.

That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.

It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

PROF. KOCH.

His Cure for Consumption by Inoculation.

BACTERIOLOGY.

From the Toronto Weekly News.

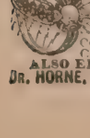
The Berlin dispatches of to-day contain accounts of the continued arrival of medical celebrities from England, France, and other parts of Europe and America, and it is confidently expected that the Government grants will be sufficient to establish a State university to pursue the studies that have engaged Prof. Koch and his associates. It is admitted by all physicians that there can be no broader field of research for medical science than Bacteriology, comprising as it does those tuberculous diseases to which the learned Dr. Koch is giving his attention. When one remembers that over half a million victims annually fall before this terrible scourge, and that every eleventh family, on an average, of the great host suffering from tubercular consumption, it is not to be wondered that so profound an interest is felt in the investigations of the learned German physician. The furthest Dr. Koch is yet able to extend his work, proves his discovery of much value for tubercular lupus and tuberculous affections of the joints, where the surgeon can remove the tuberculous tissue, which has been killed as result of inoculation with the lymph, and in which the bacilli have been active; where this dead tuberculous tissue remains, as in phthisis or consumption, it is as yet impossible to say how valuable this discovery will prove; and as the tissue cannot be removed by the surgeon's knife, it is not improbable that from this time the bacilli may migrate to the live tissue in immediate contact.

As it now presents itself, the work of Dr. Koch in discovering this bacillus and the lymph for diagnosing tuberculous diseases has made him a name and reputation to which a tribute of honor will be paid second only to the immortal Dr. Jenner.

While the physician can understand the action and the result to be relied upon in using vaccine virus as well as the method of its manufacturing, this has yet to be learned with the lymph being used by Dr Koch, and it will require many years of experiment to demonstrate how valuable this discovery may prove. It is therefore probable that those who look for an immediate and unfailing cure for tubercular consumption will meet with disappointment, unless they find it in the use of Scott's Emulsion, the curative agent that has already done so much toward relieving the terrible fatality of phthisis.

Physicians have not been slow to acknowledge the wonderful remedial value of Scott's Emulsion of Norwegian Cod Liver Oil with Hypophosphites, as it has proved a reliable cure in all forms of wasting diseases and consumption, when treated in the early stages; as also for severe colds or coughs. It not only heals where disease has made its inroads, but it fortifies and builds up the vital tissues, giving strength and vigor to the weak and emaciated with marvelous rapidity. In Scott's Emulsion the ingredients have been made known to every physician and chemist, and hence many unscrupulous persons, without experience or knowledge, have imitated the medicine.

The skilful manner of compounding and the purity and excellence of the ingredients have always characterized Scott's Emulsion and made its value acknowledged throughout the entire civilized world, wherever the physician has to combat these diseases.



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THE EYES.

To avoid probable future discomforts or may, be suffering, there are many little things which can be studied, and which become matters of every day use without the slightest trouble. For instance, it is quite as easy, and certainly much more beneficial, to use tinted writing paper, such as greys or blue greens, instead of white. It can make very little difference to us personally whether we sleep with our eyes facing a window or turned away from it, but it makes all the difference to our sight in after life, and most desirable of all is the plan of bathing the eyes with cold water for some time every morning immediately upon rising, which practice strengthens and preserves the sight, and although it may be slightly troublesome at first, after the novelty has worn off, it becomes as much a matter of course as the inevitable morning "tub," and the coolness and comfort it gives to the eyes will be found worth a good deal of trouble.

There are innumerable complaints of the eye, but when the symptoms incline towards astigmatism, which can only be corrected by properly-adjusted spectacles; hay-fever, which is prevalent in summer, and feels almost exactly as though the patient had strong pepper in the eye; cataract and glaucoma, both serious affections, the former being caused by the crystalline lens of the eye becoming opaque, and in the latter, the patient having only a limited range of vision, it is best to seek the advice of some eminent man, skilled in the science of oculism. But in simpler ailments, such as general fatigue and inflammation, both of which are of almost constant occurrence, there are some slight remedies which might be tried before calling in a doctor, and which, as a rule, will do no harm if they do little good.

For fatigue of the eyes, which is chiefly caused by reading in bad lights, the following lotion gives immediate coolness and relief: Mix well together one drachm of French brandy, half a drachm of wine of opium, and two ounces of rose water, and bathe the eye by means of a small sponge, which should be of the finest quality, allowing a little to enter the eye itself and cover the ball. Another harmless prescription consists of sixteen drops of lemon juice, mixed with eight ounces of infusion of roses, and used occasionally, but the first is assuredly the best.

For inflammation of the eyes, a well-known oculist says as follows: "When the eyes are sore from exposure to cold wind or bright sun, a safer lotion than Goulard water is one containing two grains of sulphate of zinc in one ounce of water. I should, however, advise those who cannot distinguish between the different kinds of sore eyes, to content themselves with still simpler modes of treatment. The eye is a very sensitive organ, and easily damaged by haphazard treatment.

"If particles of grit enter the eye during a ride, they should be promptly removed with a soft, clean handkerchief. For this purpose it may be necessary to evert the lids, a simple manœuvre easily learnt from any medical man. If at the end of the ride the eye is still sore, rest both eyes, and apply to the injured one a folded handkerchief kept saturated with cold water, which may be kept on all night. If next day the eye is painful and sensitive to light, bathe frequently with hot water until it is easier, and then apply the cold water compress, as before. This will be sufficient to cure a slight case, but in more serious ones, it is safer to have early medical advice."

Another good wash for inflamed eyes is tepid tea, or a tea-leaf poultice, made by scalding tea-leaves, and when sufficiently cool, putting them into a piece of soft muslin or cambric, and tying on for some hours, will be found of vast service.

A great question of the present day is: Are veils injurious to the sight? And as no doubt many of our readers are in the habit of wearing them, a few words quoted from an authority may not come amiss:

Looking through fine net-work veils is, undoubtedly, trying to the sight, and, therefore, it would seem to follow that veils must be injurious. But it should be borne in mind that veils tend to subdue excessive light in summer, and shield the eyes from the very bleak east winds in winter; they also protect the eyes against insects, dust, or any other foreign matter getting into them; for these reasons ladies are right in wearing them. Let it be understood, however, that the veil must be fine, plain, *black* net, nothing more; beaded, spotted, or worked veils have much to answer for in injuring the eyesight. A lady, who was wearing a spotted veil, having called on an oculist, he said to her: "Madam, I shou'd be sorry to say a word against that veil you are wearing, because I reckon every spot on that veil ought to be worth five dollars to me." White, light-colored, or spotted veils should, therefore, be most carefully avoided.

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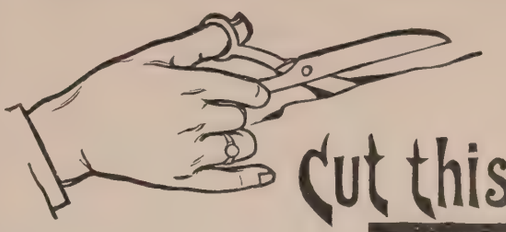

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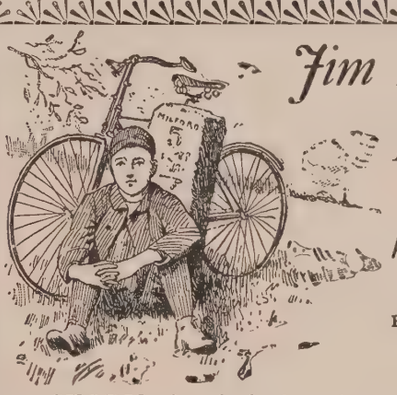

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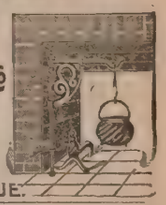

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EVERY ONE FINDS A NEW USE.

A State of Siege

How many people there are who regard the coming of winter as a constant state of siege. It seems as if the elements sat down outside the walls of health and now and again, led by the north wind and his attendant blasts, broke over the ramparts, spreading colds, pneumonia and death. Who knows when the next storm may come and what its effects upon your constitution may be? The fortifications of health must be made strong. SCOTT'S EMULSION of pure Norwegian Cod Liver Oil and Hypophosphites of Lime and Soda will aid you to hold out *against Coughs, Colds, Consumption, Scrofula, General Debility, and all Anæmic and Wasting Diseases,* until the siege is raised. *It prevents wasting in children.* Palatable as Milk.

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The Living Church.

SATURDAY, MARCH 7, 1891.

RETROSPECT.

BY M. A. T.

"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no." Deuteronomy viii: 2.

God, when His people neared the Promised Land,
Bade them remember all the travelled way.
Pilgrims like them, long guided by His hand,
Shall we not heed the precept and obey?

Thou shalt remember all the way thy God
Hath led thee through the wilderness of life;
The forty years wherein thy feet have trod,
Smooth paths of peace or rugged wilds of strife.

Thou shalt remember them whose cup of joy
Hath been embittered by few mingling woes,
Whose years have been like gold with small alloy,
Whose hand hath grasped an all but thornless rose.

Thou shalt remember them whose load of griefs
Hath far outweighed the pleasures of thy lot;
The whelming agonies, the sweet reliefs,
Oh, let them never, never be forgot!

If life's meridian, for thee, be o'er,
Whoe'er thou art, where'er thou dwell'st, be sure
That not for nought, through forty years or more,
Didst thou one bliss enjoy, one pang endure.

Thy God hath led thee all these forty years
To humble thee, to prove thee and to know
Thy heart's desire and purpose, hopes and fears,
And thy soul's free-will choice, for weal or woe.

To humble thee, by trials great or small,
To prune away thy baneful pride of heart,
And bring thee at thy Saviour's feet to fall,
Owning how sinful and how frail thou art.

To prove thee, if thou would'st obey His voice
Or own no master but thy wayward will;
For surely, as the angels made their choice,
Each child of man must choose 'twixt good and ill.

To know, not by All-seeing gaze alone
But as men see and know, by trial made,
If thou in all thy ways, thy God would'st own
And strive that He be honored and obeyed.

Soon shall be past thy three-score years and ten,
Or more, or less, and all life's pathway trod;
Then shall the dust return to dust, and then
The spirit shall go forth to meet her God;

To meet Him in a region all unknown,
Stripped of her fleshy robe and all beside;
Yet fearless, may she meet Him there, alone
If here she chose Him for her Lord and Guide.

"Into Thy hands my spirit I commend;
Thou hast redeemed me, Lord, Thou God of Truth";
These words shall prove a safeguard to the end,
And make life's dregs more blest than springs of youth.

Philadelphia, Lent, 1891.

WESLEYAN METHODIST CHURCHMEN.

AN OFFICIAL PUBLICATION OF THE WESLEYAN METHODISTS SHOWS THEIR ECCLESIASTICAL STATUS, AS UNDERSTOOD BY THEMSELVES, DOWN TO THE YEAR A. D. 1833-4.

BY THE REV. ANDREW GRAY.

AN EXTRACT.

In the year 1833, James Nichols, of London, printed, and John Mason, of London, published, a little book of 84 pages, which was formally presented to the Methodist preachers who had travelled for four years. A copy, in the possession of a Churchman now in Oregon, bears this inscription on the fly-leaf: "As long as you freely consent to, and earnestly endeavor to walk by these rules, we shall rejoice to acknowledge you as a fellow-laborer. Jos. Taylor, president; Robt. Newton, secretary. London, August 6, 1834.' The book is entitled: "Minutes of Several Conversations between the Rev. John Wesley, M. A., and others, from the year 1744 to the year 1789."

The following extract is taken from pages 29 to 31, without omission or alteration:

"Is there not a cause? Are we not unawares, by little and little, sliding into a separation from the Church? O use every means to prevent this! 1. Exhort our people to keep close to the Church and sacrament. 2. Warn them all against niceness in hearing; a prevailing evil! 3. Warn them also against despising the prayers of the Church. 4. Against calling our society the Church. 5. Against calling our preachers ministers, our houses meeting-houses; call them plain preaching-houses, or chapels. 6. Do not license them as dissenters; the proper paper to be sent in at the assizes, sessions, or bishop's court, is this: 'A. B. has set apart his house in C. for public worship, of which he desires a certificate.' N. B.—The justice does not license the house, but the Act of Parliament. 7. Do not license yourself till you are constrained; and then not as a dissenter, but a Methodist. It is time enough, when you are prosecuted, to take the oaths. And by so doing you are licensed.

"*Q.* 45. But are we not dissenters?

"*A.* No. Although we call sinners to repentance in all places of God's dominion; and although we frequently use extemporary prayer, and unite together in a religious society, yet we are not dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the Church. We do not. We dare not separate from it. We are not seceders, nor do we bear any resemblance to them. We set out upon quite opposite principles. The seceders laid the very foundation of their work in judging and condemning others. We laid the foundation of our work in judging and condemning ourselves. They begin, everywhere, with showing their hearers how fallen the Church and ministers are. We begin, everywhere, with showing our hearers how fallen they are in themselves. What they do in America, or what their minutes say on this subject, is nothing to us. We will keep in the good old way. And never let us make light of going to church, either by word or deed. Remember Mr. Hook, a very eminent and a zealous papist. When I asked him: 'Sir, what do you for public worship here, when you have no Romish service?' He answered: 'Sir, I am so fully convinced it is the duty of every man to worship God in public, that I go to church every Sunday. If I cannot have such worship as I would, I will have such worship as I can.'

"But some may say: 'Our own service is public worship.' Yes; but not such as supersedes the Church service. It pre-supposes public prayer, like the sermons at the university. If it were designed to be instead of the Church service, it would be essentially defective, for it seldom has the four grand parts of public prayer: deprecation, petition, intercession, and thanksgiving.

"If the people put ours in the room of the Church service, we hurt them that stay with us, and ruin them that leave us. For then they will go nowhere, but lounge the Sabbath away, without any public worship at all.

"*Q.* 46. Nay, but is it not our duty to separate from the Church, considering the wickedness both of the clergy and the people?

"*A.* We conceive not. 1. Because both the priests and the people were full as wicked in the Jewish Church. And yet it was not the duty of the holy Israelites to separate from them. 2. Neither did our Lord command His disciples to separate from them, He rather commanded the contrary. 3. Hence it is clear, that could not be the meaning of St. Paul's words: 'Come out from among them, and be ye separate.'

"*Q.* 47. But what reasons are there why we should not separate from the Church?

"*A.* Amongst others, those which were printed above twenty years ago, entitled "Reasons against a Separation from the Church of England."

"We allow two exceptions. 1. If the parish minister be a notoriously wicked man. 2. If he preach Socinianism, Arianism, or any other essentially false doctrine."

NOTE.--For the information of several inquirers I would say that my previous papers on this subject appeared in three issues of THE LIVING CHURCH, viz., Oct. 4th, Nov. 15th, and 29th, 1890.

THE CHURCH IN SOUTH AFRICA.

BY THE REV. DUNCAN CONVERS.

In telling the readers of THE LIVING CHURCH of some aspects of the life and work of the Church in the province of South Africa, which came under the notice of a passing visitor, it seems natural to begin with Robben Island; for after the traveller on the Royal Mail steamer has been rolled over the traditionally bad seas of the Bay of Biscay, given a glimpse of the mountains of Spain back of Cape Finisterre, allowed to spend nearly a day ashore in Lisbon, shown the wonderful skill of the boys of Madeira in diving for and recovering the coin thrown into the water by passengers, carried through the flocks, or shoals, shall I say, of flying fish, and the other usual sights of tropical seas, the first hint that he is near Cape Town will be (if it be night) the shining of the light-house lantern on Robben Island at the mouth of Table Bay, only a few miles from the city. I saw the low sand bank crowned with its light-house, almost destitute of trees, looking desolate enough to be the ideal site for a lazaretto, from the deck of the "Garth Castle," and having read of it as the place of confinement for Cetewayo, and other political prisoners, and also as the leper hospital of Cape Colony, resolved to visit it as soon as possible.

To get there you must begin at least the day before by gaining from the proper Governmental authorities a pass to allow you passage on the little steamer which goes out two or three times each week to carry supplies to the institutions on the island. Besides nearly 200 lepers, over 200 insane and a few incurable paupers are housed there, each class and sex separately. At the time of my visit, there were also one political prisoner and a large number of convicts, the latter being kept to build the new leper quarters, and do other work. Robben Island could not be styled a desirable place of residence, with its population of the diseased, the mad, and the bad.

Thanks to my friends, I found no trouble in getting the pass; and on a bright, cool morning, found my way to the docks where the little steamer, "Magnet," was tied up, puffing furiously, with far more noise and self-consequence than the biggest North Atlantic liner at a New York wharf. The cargo of the "Magnet" was varied; there were red herrings enough to last the island people for a long time; boxes, bags, and packages, whose shape proclaimed "Groceries" as loud as shapes could speak; twenty or thirty live sheep, bales of hay, and what looked suspiciously like bundles of clothing. The passenger list was quite as miscellaneous; one poor fellow who haunted the forward part of the boat, with a bandage around his head to cover his nose, was evidently a patient; a row of black women, talking in a low tone to each other in the local "Cape Dutch," were probably going out to visit some of their friends; one bright little mulatto girl shyly told me that she was going to help her father celebrate her birthday. There was something pathetic in the picture of that birthday party of a lively fourteen-year-old daughter and the leprous father. Some day, no doubt, the inherited disease would show itself in the child, but, for that day at least, she showed no thought of any such doom. A father and son lounged on the bales of hay, eating oranges and fingering their guns, eager to begin the sport they hoped to find in shooting the rabbits of the island; and lastly, myself, ended the roll of passengers. After the usual yelling, whistling, and bell-ringing, the "Magnet" got off—she was only a good-sized Liverpool tug boat, which, for the day, took the place of the steamer usually employed. We had a close view of the marine birds, who crowded each other on the big buoys, and reached out their long necks towards us, as curious to see us as I was to see them. Then past the long breakwater which convict labor is slowly accomplishing. The view of Cape Town and the mountains back, was, of course, a fine one; but everybody has seen a picture of it. As we got out farther the boat began to feel the long roll of the Atlantic, then silence fell, and people began to wonder whether or not they would escape sea-sickness.

So, just here is a chance to make a remark or two about the form of leprosy which prevails here. It is not the "white" with which the Bible has made most of us familiar; but "anæsthetic," the same which is found in the Sandwich Islands, and is more common in the East, too. The first symptom, I learn, is numbness, or insensibility, as some will remember how Father Damien found he had the disease when he scalded his feet in boiling water without feeling it at all. Is it contagious? From all I can learn, I suppose the answer must be, "Yes, to some extent," *i. e.*, when the leper is in a certain condition, and the system of the person brought into contact is favorable to the attack, very intimate contact will communicate it, but only under such circumstances. Is it curable? No known remedy will cure it, but I found them trying Girgun oil at Robben Island, but having few favorable results. Yet, there are cases (I saw two there) wherein leprosy has gone on its course for several years, and then been checked by some unknown cause, and for years no further sign of it; and such cases make them feel that it is capable of arrest, if the reason could only be found.

The "Magnet" came to anchor as near the island as was prudent, considering the tide; a boat came off to us, manned by convicts, whose uniforms told all who and what they were. We were transferred to the boat, which was rowed in until it grounded on the sand, with some thirty feet of water between us and the dry land. Now came the second link in the chain whereby you land: a convict backs up to the boat, and you can choose either to ride "pick-a-back" on him to the dry earth, or wait the slow movements of a pair who carry a chair between them, in which you will be carried safely. I waited, and felt very grand in the elevated but unsteady seat, while a convict, whose back proclaimed him to be number "9, 56, 102," and his partner, carried me safely over the shallow water. Once, there was a jetty here for landing, but a storm swept it away; and the Government profess themselves too poor to replace it until the money shall be raised by each visitor's enforced contribution of a shilling. Now a visitor is given a pass for the boat trip, and charged a shilling to land.

No need to describe the quarters for the insane or for incurables. Beyond them is the chapel, a wooden building with a low tower, anchored like the pipes of a river steamboat, to prevent the winds from blowing it over, and so small that only the merest fraction of the island population can be crowded in. This, with the two languages spoken (Dutch and English), and the various classes of the people, makes the work of the clergy hard, as it forces them to multiply services. Just beyond the chapel is the chaplain's house, with two or three of the few trees of the island. He has been there for many years (I think over twenty), and, having had a slight stroke of paralysis, is forced now to put most of the active work on the curate.

Just beyond are the lepers' quarters. You see the poor creatures all round the quadrangle; most have more or less African blood, but a few are English; some on crutches, for their feet have rotted off; some sitting silently in the sun, others doing slowly and laboriously some sort of work; a leper is the cook, and others assist him; one is the tailor, another the washerman, another the school teacher, and so on. They form a separate community with their superintendent (Mr. Fitch), who volunteered over a year ago to work for them. It was at the time that the Government officials had allowed the lepers' quarters to get into disgraceful condition; the Cape was excited over the newspaper articles, and a letter or two came out in *Blackwood*, when Mr. Fitch, who was working as a lay helper in a parish in Cape Town, living in the clergy house, volunteered his services to care for them. Since then, as I hear, one of the clergy with whom he was associated, has also given himself to the leper work. When I was there, much had already been done to lessen the miseries and help the lepers. The wards, so foul and disgusting when the correspondent of *Blackwood's* was there, are now clean, as neat as whitewash can make them, brightened by colored pictures. Best of all, these changes have been mostly done by the lepers themselves. Those who were content to do nothing to better their condition under the incompetent Government officials, have been roused under the leadership of religious men to clean and paint their quarters; to earn for themselves a little money by killing some of the rabbits which crowd the island, to sell in the Cape Town market; to attempt even some games rather than brood morbidly over their condition all day long. But however much the spirit of the lepers may be changed and improved, the work would only be partially done had it not been aided by the new Government officials, who are building new quarters, with the convict labor at their command. It may be that Cape Colony is too poor, and the lepers there too few, to allow Robben Island to ever become a "model leper hospital," such as Ceylon boasts of; but it is infinitely improved, and promises yet better things in the future. I learn that the Bishop has lately confirmed over sixty of the lepers. The weekly bill of fare, I thought quite generous. On remarking on the "plum pudding" for Sunday, Mr. Fitch laughed: "Last Sunday we had quite a scene. The tailor, you saw him in No. 1, pushed his plate away in disgust and called out in a tone which echoed through the room: 'No, I have had plum pudding every Sunday now for twenty-one years, and I'm tired of it!' But while many may feel sympathy with his weariness, it is only fair to say that his staying is voluntary. The law to compel the lepers to go was passed, but was never officially promulgated, and therefore has no legal force."

"How do they look? Are they very disgusting?"

No, I can't say that they are. I saw but two or three who were as repulsive as I expected. Many were like persons whose hands or feet have been amputated, and whose wounds have healed. One of the very worst, however, mistook me for a visitor who a week before had taken a Kodak photograph of him, and asked for the copy he had been promised, expressing his regret at not having it, in the tone and manner of a society belle who was disappointed that the photographs of herself were not sent home when ordered. Was it human vanity? or curiosity? or what?

Father Osborne, formerly of St. John's, Boston, and now of St. Philip's, Cape Town, has gone to the island, and given the lepers an exhibition of magic lantern views. It has always taken place in the open air. Some of the lepers, I understood, had never seen any such pictures before, and were not quite certain but that there was something uncanny about it. It is magic sure enough in their eyes.

Robben Island is an interesting place to see. It is full of curiosities; even the fence posts are curious; you stop and stare; and then discover that they are parts of the rib-bones of whales. The currents of the ocean every once in a while drift a dead whale ashore here, which contributes a fresh stock of fence posts, if nothing more, to the island.

Once the Church of South Africa could and did show its courage and devotion in fighting for the Faith once delivered to the saints against Dr. Colenso; and now the missions to the Kafirs and like tribes, and the miserable suffering population of Robben Island, give other fields for that same courage and devotion. She did not fail in the earlier struggle; she is not failing in the later.

LETTERS TO THE EDITOR.

THE BISHOP DOANE MANUALS.

To the Editor of The Living Church:

I wish to make an enquiry through your columns, (being the only American Church paper I subscribe for), for something from the Rev. Mr. Editor of the above-named manuals. Will the Rev. W. Gwynne tell me how he uses these manuals in his Sunday schools? Is it to be understood that all the sections that come under each Sunday are to constitute one lesson? If so, how are such long lessons, some of them covering four pages, to be gone through in less than an hour? My Sunday school lasts only an hour. Deduct the exercises of devotion, calling of roll, collection, exchange of books, there is but half an hour left. When the lection is read and text recited, I find it utterly impossible to get through even one section, especially when references are to be turned to. Again in our Sunday school we give "marks" for perfect lessons. Will the editor tell us what he would consider a perfect lesson, whether recitation of all the verses constituting the lection, or the text, or the references? Again, what is the object of issuing "leaflets" as is being done this year, when, as I understand it, these same manuals were published for this purpose, among others, to do away with the leaflets? The leaflets were deemed a nuisance, but one is now, by these latter publications, led to infer that there is a reaction in their favor. Perhaps Mr. Gwynne will give us full explanation.

WM. ROSS BROWN.

Mansonville, Canada.

CLERICAL DRESS.

To the Editor of The Living Church:

Since this question has come up for discussion in your columns, I should like to make a plea for the Anglican clerical hat. There is something curious about the way we Americans adopt or refuse to adopt English customs. For instance: no objection, I think, has ever been raised to the American episcopate adopting the vestments of English bishops, on the ground of its being un-American, although this is the English court dress; but let one of our bishops wear a suit of clothes made after the pattern of the English episcopal street dress, and immediately the American nostril sniffs high treason afar off, and the cry of un-American is raised. Why draw the line here? Is it because we cannot bear too exact correctness, and only accept the chimere because it is so far as its meaning or symbolism, or authority, is concerned, a thing so utterly chimerical, so absolutely void of rhyme or reason?

The same argument applies to the clerical hat. Your correspondent, an American priest, has evidently adopted the use of the English priests' collar, as have also nearly all the clergy of the American Church, except perhaps a few here and there who prefer to go about *incognito*, and so affect the dress of a layman. Nearly all wear the Anglican clerical coat and cassock vest. But for some reason quite inexplicable, except on the already stated hypothesis of American dislike for order and correctness, they draw the line at the Anglican clerical hat.

It is satisfactory to note that the use is increasing among our clergy, and the demand is now sufficient to justify our leading clerical furnishing houses in keeping these hats in stock.

AN AMERICAN DEACON.

A LETTER FROM DEAN HOFFMAN.

To the Editor of The Living Church:

I must ask you to allow me to correct a mis-statement in regard to the Seminary, which appeared in your columns on the 21st. You stated that "at the church of the Transfiguration on Shrove Tuesday, was given at three o'clock p. m., the first of a series of meditations for the students of the Seminary;" and then proceed to give a list of the clergy who will address the students there each week during the season of Lent.

I can only say that if such a series of meditations has been arranged for the students of the Seminary, it has been done by some persons outside of the Seminary, and without the knowledge of its authorities. By our statutes no person is to be "invited or allowed to address the students as a body, or any society of the students, without the consent of the Dean previously obtained." Nor can I believe that the students, who are placed by the statutes, and who have promised to be, "during their connection with the Seminary as to their religious duties under the care and direction of the Dean," would attend such meditations without my consent and approval.

For any one to publish that they are attending such meditations without the consent and approval of the Seminary authorities under whose care they have been placed by their bishops, is to bring against them, a most serious charge of disloyality to those authorities.

I know that such things will often slip into newspapers, without any intention to injure the parties to whom allusion is made, and will therefore thank you in advance, for your courtesy in allowing me space for correction.

E. A. HOFFMAN.

Feb. 23d, 1891.

SUNDAY SCHOOL LIBRARIES.

To the Editor of The Living Church:

The Rev. Wm. White Wilson, in his article, "How to select a Sunday school library," gives the following list of authors, whose books, he says, "are eminently suitable:" Mrs. Molesworth, Louisa M. Alcott, Lucy C. Little, Miss Muloch, Miss Guernsey, Hesba Stretton, W. M. L. Jay, etc.

Without discussing the "eminent suitability" of all these writers, may I ask upon what grounds a Churchman would include Miss Alcott's books among those "suitable" for the children of the Church? Anything less Churchly than even the best of her books could not be found, I think; and one of her's, at least, is, in my judgment, as immoral in its teaching, or tendency, as any book I ever read. I refer to "Moods," and I feel quite sure that no clergyman who had read that book, would give his unqualified endorsement to Miss Alcott's books, as "suitable" for even a secular library.

Nothing but a sense of the danger of such books, induces me to protest against their advised introduction into our Sunday school libraries, and to suggest that the Rev. Mr. Wilson's list should be revised, before receiving that endorsement which its publication in THE LIVING CHURCH

may be supposed to give. With grateful appreciation of the value of your paper, of which I am a constant reader,

M. C. HOWARD.

DEARTH OF CANDIDATES.

To the Editor of The Living Church.

It has been with much surprise that I have seen lately in your paper so many complaints from would-be candidates for Holy Orders, that they are prevented from getting an education by the failure of the Church to pay their expenses. Supposing that some one more competent than myself would reply, I have kept silence, but the indignation which the letter in your issue of Dec. 13th, signed "A life-long Churchman," arouses in my mind, forces me to speak. The writer says it has been for years the great desire of his life to enter the ministry, but his bishop has done nothing about it, and "there are none to say come, unless you have wealth to obtain a collegiate education; ability, health, willingness, and earnestness, counting for naught." Wealth is not needed for a college education, and it gives one grave doubts of the earnestness of a man "of ability, health, and willingness," who can without shame confess to sitting still in such cause, waiting for assistance. Why does he not "put his bones to the work" and earn money to pay his own way through college? Many and many a young man has done and is doing that with a less high motive before him. As I live in a college town, I happen to know of several such cases. Take one, for instance, of a young man of my acquaintance, living at the extreme West, his parents poor missionaries. Two of his brothers had earned their way through eastern colleges and he was determined to do the same. By work at surveying, etc., at home, he earned what he supposed was enough, and came to the East for his examination, only to fail because his preparatory school had not been advanced enough for the standard here. Not discouraged, he took an extra year at one of the best New England schools, after which he passed the examinations successfully. Of course he had just so much less money left for his college course, so he got employment in some scientific department of the college, working and studying at the same time, and so paid his way through. Next he decided to study law, and by working in a lawyer's office, was able to read law under him; but, not satisfied, he wanted to finish off at a good law school. So he borrowed money for that, repaying it as soon as able to earn enough. Now this is no unusual case. The secretary of this college could supply you with many instances. Think too, of the young girls who pay their own way through Vassar, or Wellesley, or the music conservatories. We hear constantly of such examples.

As to studying divinity, there is not an Episcopal theological school in the country, that makes any charge for tuition. At the one I know most of, there is no charge for tuition, nor room, absolutely nothing has to be paid but a low rate for board per week and washing. A small charge is usually made by the year for care of room, etc., but that is remitted in case of poverty. There are chances for scholarships, and prizes, and beside that, the students are often able to get some pay for taking charge of Sunday services in neighboring missions, or for tutoring and so on. In fact some doubt is felt whether the way is not made a little too easy.

"A life-long Churchman" says that if there was real regret for dearth of candidates, there would soon be made a way by which young men of ability, fidelity, and Christian character, but without financial means, could be educated and ordained. I reply that if there was real desire on the part of young men of ability, fidelity, and Christian character, they would soon make themselves a way.

Altogether, I am afraid that some of your correspondents are more earnest to have their expenses paid without any trouble on their own part, than they are to enter the ministry—a poverty of spirit which is not exactly the kind referred to in Scripture.

R. A.

MINISTERIAL SUPPORT.

To the Editor of the Living Church:

I am unwilling to ask space in your valuable journal, for the expression of my opinion; yet I wish to say that the only plan for the support of the ministry, which I have seen published, unless by myself, and which is in perfect harmony with the spirit and teachings of our Blessed Lord and his Apostles, is that of Chas. E. Whitcombe, as represented for our consideration in the issue of THE LIVING CHURCH, Oct. 11th. By the present system of supporting the ministry, we fail to present a united front to the enemy, each congregation, large and small, apparently intent on its own prosperity *only*; whereas, by having in each diocese, a diocesan treasury, into which all offerings for the support of the ministry would flow, and out of which every clergyman of the diocese would receive his means of support, our manifest *oneness* would be such as to command the admiration of the world, while our power to conquer would be increased beyond the power of language to express; and power is what we want, the power of self-forgetful love.

ROBERT PAUL.

Pulaski, N. Y.

"BRIMSTONE CORNER."

To the Editor of The Living Church:

In your issue of Feb. 21, there is a statement that the "Old South," was popularly known as Brimstone Corner, because of the pungency and fierceness of its preaching. On page 301 of "Ancient Landmarks of Boston," I find the following, which is correct: "From the fervor of the doctrines preached within its (Park St. church) walls, its site has been known as Brimstone Corner; a name too suggestive to be agreeable." Park St. church and the Old South are two separate houses of worship and on different streets.

AN OLD BOSTONIAN.

BOOK NOTICES.

THE ROBBER COUNT. By Julius Wolff. Translated from the German by W. Henry and Elizabeth R. Winslow. New York: T. Y. Crowell & Co. 2mo. Pp 326. Price $1 50.

A story of the olden time; of castles and dungeons; of feudal tenure, and lawless brigandage and murder. Love and intrigue, adventures and hair-breadth escapes, make up the thrilling tale.

THE DOCTOR'S DILEMMA. By Hesba Stretton, author of "Bede's Charity," "In Prison and Out," "Through a Needle's Eye," etc. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Pp. 547. Price $1.

A well-written story that cannot fail to hold the interest of the reader. Pleasantly told and with an agreeable denouement, for a tale wherewith to pass an idle hour what more could one ask?

A CIGARETTE-MAKER'S ROMANCE. By F. Marion Crawford, author of "Mr. Isaacs," "Dr. Claudius," "A Roman Singer," etc. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Pp 265. Price $1.25.

Original and striking as is usual with Mr. Crawford's novels, and withal a story of pathetic interest, dealing with scenes and circumstances somewhat foreign to the average reader, but by the author's skill made real and vivid to our ken.

PRIMARY DOCTRINES. Being Charges on Christian Baptism, the Lord's Supper, and on the Holy Spirit. By the late Thomas Hubbard Vail, D.D., LL.D., Bishop of Kansas. New York: Thomas Whittaker. Pp. 148. Red cloth. Price, 75 cents.

Very interesting reading to those who today desire to find a clear statement of the doctrinal views held by the old "Evangelicals" on the subjects with which these three charges are occupied.

PAX VOBISCUM. By Henry Drummond, author of "Natural Law in the Spiritual World," etc. Third edition, revised. Heavy paper, large print Pp. 60. Embossed paper cover. New York: James Pott & Co.

A little manual that reaches down to the inner springs of the spiritual life, with helpful counsels certain to find welcome where there is stress or heaviness, or, indeed, blindness of heart. There is a searching yet tender grace in these words that plead for themselves. They shine with a trusty radiance, and they who walk in the light thereof are on the highway to peace.

THE LOG SCHOOL HOUSE ON THE COLUMBIA. A Tale of the Pioneers of the great Northwest. By Hezekiah Butterworth, author of the "Zigzag Books." New York: D. Appleton & Co. Pp. 250. 1890.

Mr. Butterworth is a capital story teller. This he has proved in previous publications. The present volume sustains his reputation, and is not only interesting as a story, but is well calculated to be useful as a contribution to the history of the exploration and settlement of the great northwestern territory. It is handsomely printed, in large type, and has a dozen full-page illustrations. Mr. Butterworth has added also a half dozen or more "Historical Notes" in regard to Vancouver, the Oregon Trail, Seattle the chief, etc.

A GOOD START. A Book for Young Men. By J. Thain Davidson, D.D. New York; A. C. Armstrong & Son; Chicago: A. C. McClurg & Company. Price, $1.25.

These papers, the author modestly calls "homely talks." They are in plain language, indeed; but it is the plain setting forth of plain and wholesome truths which may well come "home to the business and bosoms" of those to whom they are addressed. We could wish however, that in his explication of what constitutes "a fair start" in a life of personal religion, the author had found a place for the sacraments generally necessary to salvation. Nowhere between the lids of the book do we find the Scripture answers to seekers after the divine life: "Arise and be baptized;" "Do this in remembrance of Me."

HISTORY OF THE CHURCH OF ENGLAND from the Abolition of the Roman Jurisdiction. By Richard Watson Dixon, M. A., vicar of Warkworth, honorary Canon of Carlisle. Vol. IV., Mary, 1553-1558. London: George Routledge & Sons; New York: James Pott & Co., 1891. Pp. 759, cloth.

A stretch of only five years is covered by this bulky volume; but they were the very years, pivotal and crucial, of that tremendous struggle which ended in the autonomy and liberation of the ancient Catholic Church of Great Britain from Roman subjugation. Edward the VI., just deceased, Lady (Queen) Jane Grey, Bloody Mary, Philip of Spain and his bloodthirsty myrmidons, the holocaust of the Anglican hero-martyrs down to the death of Mary, with all the treachery, cruelty, and faggot-fires lying between, constitute one of the darkest and most terrible episodes in ecclesiastical history. The readers of the preceding volumes need not be told of the author's critical truthfulness and candor, and of the wealth of illustrative references and citations from contemporaneous authorities that illustrate the text.

A WASHINGTON BIBLE CLASS. By Gail Hamilton. New York: D. Appleton & Co. Cloth. Pp. 303.

A series of conversational colloquies on various Scriptural topics, twelve in number, the occasion of which is set forth in the Introduction. The writer is fearless, intrepid, and trenchant, as a disputant; keen, subtle, with a wrist of steel, and a Damascus blade that cuts and divides asunder in all directions, withal, an intellect of astonishing vigor and penetration; such in part, and in brief, is Gail Hamilton. To the Catholic mind she is not infrequently insolently heretical. To the Agnostic and Materialist she is terribly orthodox. She is a Rationalist in method, and a Christian believer and apologist in fact. There is not a dull line in the book, and it is quite certain that she never wrote one. While the brilliancy of her disquisition is phenomenal, her methods are thorough and sincere. Her conclusions are solidly established, and in the last analysis often heartily acceptable to Churchmen. Such a Bible clavering in Washington must have been a phenomenal incident, indeed. She is, in effect, a theological "free-lance," waging war on the right side, but altogether after an out-landish, harum-scarum fashion of tactics.

LIFE OF THE RT. REV. WILLIAM PINKNEY, D.D., LL.D., Fifth Bishop of Maryland. By O. Hutton D. D. Washington, D. C., 1890. Pp. 388.

This biography was undertaken by Dr. Hutton at the urgent request of the Bishop's dear friend, Mr. W. W. Corcoran, and its publication by his executors, Anthony Hyde and Chas. M. Matthews, is in pursuance of his request As his estate bore the entire expense of the preparation and publication, we wonder that the work is such a poor specimen of bookmaking. In appearance it looks like a Patent Office report or a General Convention journal, and quite unworthy of the prelate whose life it enshrines. As a fellow-priest and attached friend, Dr. Hutton may be pardoned for giving a partial and prejudiced view in favor of the Bishop, for his labor was certainly a labor of love.

Dr. Pinkney was not advanced to the Episcopate until he was fully sixty years of age, and so the larger part of the volume covers the story of his pastoral life. For nine years he was the Assistant Bishop of Maryland, and only for four years did he exercise sole jurisdiction. Although as a Churchman he was specially drawn toward those who advocate what are known as "Evangelical principles," he seems, in his personal character, to have been an affectionate, gentle, warm-hearted man. He is here set before us rather as a faithful pastor than as a man pre-eminent in eloquence, theological learning, or administrative capacity. The volume is illustrated by an excellent engraving of the Bishop and of his monument at Oak Hill.

THE GOSPEL OF ST. LUKE. By the Rev. Henry Burton, M. A. New York: A.C. Armstrong & Co.; Chicago: A. McClurg & Co.

This is the latest volume for 1890 of the Expositor's Bible. It seems to us hardly equal in weight to the best of the series, while it can never be accused of dulness, and is perhaps a fair example of the method intended to be followed in this set of commentaries. It is rhetorical in a high degree, and may perhaps be criticised, now and then, as carrying the element of moral and spritual reflection further than need be. It is pre-eminently adapted to the general reader, rather than to the student. Nevertheless, the arrangement, under special heads, is well devised, and some passages are very suggestive and pleasing. The chapter on the "Gospel Psalms," is one of the best in the book. The explanation of the parables is, on the whole, disappointing; only the more trite and superficial aspects of them are taken into account. Even in a popular work on St. Luke, it might have been instructive to point out in these most characteristic features, the contrast between this Evangelist and St. Matthew. But these are subjects which are too commonly disregarded by our commentators.

THE TSAR AND HIS PEOPLE, or Social Life in Russia. Illustrated. New York: Harper & Brothers. 8vo. Pp 435. 1891.

This large and very handsomely gotten-up volume can hardly fail to meet with favor on all hands. Its illustrations, many of them full page and admirably executed, are of the first-class, and its literary contents will be found very helpful in giving American readers an intelligible view of what constitutes life, especially social life, in its various phases among the people of the Russian empires. To us outsiders, this is a matter of considerable moment; for, although Russia makes a good deal of noise in the world, with her ambitious projects and continual effort towards extending her power in the East, we of other nationalities know very little with certainty of the Tsar, who lives from day to day in perpetual danger from the nihilist pistol or dagger. Equally little do we know of the people, whether nobles or enfranchised serfs, whether of "high life," or its opposite extreme. The first two chapters, "Social Life in Russia," and "Through the Caucasus," are by the Vicomte Eugene M. de Vogue; the five following, "Palatial Petersburg," "The Fair of Nijnii Novgorod," "Holy Moscow," "The Kremlin and Russian Art," and "Modern Russian Art," are by Theodore Child. These are supplemented by a paper on "Russian Bronzes" by Clarence Cook, and by a graphic description of "A Russian Village," from the pen of V. Verestchagin.

A DREAM OF A MODEST PROPHET. By M. D. Legget. Philadelphia: J.B. Lippincott Co.; Chicago: A. C. McClurg & Co. 1890. Pp 207. Price $1.

The fancied condition of the people of the planet Mars, to which the "prophet" is mysteriously transported, affords him the opportunity of sketching a condition of society

based on his own principles, which he fancies might help us to solve the many problems in social development that now confront us. He deals with religion, education, war, and peace, rights of property in lands, government, marriage, etc. In religion the doctrines of original sin, eternal punishment, the Atonement, are denied, creeds must be abolished, theology must be got rid of, for this creates atheism, miracles are disbelieved, Christ is held up, if we understand the author, not as a divine Saviour but as a teacher of a perfect rule of life and as a pure example. Peace is to be secured by international congresses, and psychic force supplants the power of the Holy Spirit in human lives. The Christian religion is to permeate everything and everybody, its morality to be their rule of life and all this without any definite creed, without the personal belief in the Person and Divinity of Jesus Christ our Lord. We ought to say that the author accepts the Old and New Testament and is anxious to commend the blessed Gospel of Jesus, *i. e.*, as he understands it. We shall be glad to see it exert its wholesome influence—the influence it was meant to exert—in every sphere of life, and while we would condemn certain presentations of the Gospel as heartily as does the author, we are sure that the religion of Christ cannot make its way apart from the creeds of the Church and the power of the Holy Ghost, of Whom the writer appears not so much as to have heard. We fear the modest prophet has mistaken his calling, and that his dream of the condition of things in Mars will not throw much light on the way to better things as they exist in this mundane sphere.

CLUBS FOR WORKING GIRLS By Maude Stanley. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1890. Pp 276. Price $1.50.

The cultivation, improvement, and happiness of the working classes is a matter that the Church has deeply at heart, and as a means to that end, clubs for working girls are one of the most useful agencies. It is scarcely ten years ago since they were inaugurated, and the rapid spread of such institutions shows how greatly they are needed to enlist the sympathy of the upper classes and to gain the confidence of the working class. The Hon. Miss Stanley, an active promoter of such clubs, is well calculated to give practical information on this subject, and in this book she has considered not only the amusements and conditions of life of working girls, but has shown how to start clubs for them and how they should be carried on. In the chapters, "The way to start and manage a girls' club," Evening classes," Country visits and excursions," "Amusements in the club," "Religion of the work-girl," "Difference in the social position of work-girls," and "Homes for working girls," she has covered the whole ground. Any earnest woman with this book in hand, has all the necessary information to enable her to go about this benevolent work with every prospect of success. The authoress insists strongly on the religious element as an essential principle for elevating the condition of the girls, and for giving them that comfort and strength, that no mere political economy, precept, or moral teaching can possibly give. The book is written in a clear and engaging style, and we doubt not that those who will read it will not only see what a blessing these clubs are for working girls, but will be stimulated to start such a club for them where the need exists, and that need, we may add, exists wherever there is a number of girls who have to work for their daily bread. As a help towards the solution of some of the social problems that confront us, this book is a valuable contribution.

THE MINOR PROPHETS. By F. W. Farrar, D. D. New York: A. D. F. Randolph.

Archdeacon Farrar is a man of wide reading. He knows a good deal about a good many subjects, and he never hesitates to write or speak of any subject of which he knows anything at all. This of course, would not be objectionable, if he were not so sure of everything, with an undercurrent of contempt for those who differ with his conclusions. He has caught this from the Germans, who are nothing if not dogmatic, even if they have to refute themselves in a later edition. But then, the Germans are for the most part specialists; they do not claim to know everything, and we can pardon some dogmatism in a man whom we know to have devoted his life to one narrow subject—the uses of a Greek particle, for example. In a general scholar a little modesty is in order.

In the present volume, Dr. Farrar has produced, as might be expected, a very readable account of the Minor Prophets, largely from the point of view of the most recent German criticism, as understood by a rather hasty reader. The book has been carelessly edited, and the contradictory statements which occur on successive pages are calculated to stagger any but a very careless student; for instance, in one place it is stated as probable that Gad, Iddo, and others, wrote prophecies, while shortly after this is denied. In other places assertions occur, which are directly at variance with the plain statements of the scriptural books. Slips are not uncommonly found which betray a curious lack of Hebrew scholarship. Much of this undoubtedly arises from the unchastened rhetoric, which, while it renders Farrar a popular writer, greatly mars to the scholarly sense the value of most of his works. The book belongs to the "Men of the Bible" series.

Vick's Floral Guide for 1891 is an elegant book of over 100 pages, with beautifully colored illustrations of Sunrise Amaranthus, Hydrangea, and Potatoes; instructions for planting, cultivating, etc. Full list of everything that can be desired in the way of vegetable and flower seeds, plants, bulbs, etc. Also full particulars regarding the cash prizes of $1,000 and $200. The novelties have been tested and found worthy of cultivation. It costs nothing because the 10 cents sent for it can be deducted from the first order forwarded. We advise our friends to secure a copy of James Vick, Seedsman, Rochester, N. Y.

A VOLUME of Reminiscences by the Rev. Dr. Joseph Cross, will be published in a few days by Thomas Whittaker, under the title of "Days of My Years." His recollections of the early days of Methodism and the late war, promise to be not only very readable, but unusually bright and humorous.

W. CLARK RUSSELL, the popular novelist, has written a genuine boys' story entitled "Master Rockfellars Voyage." Mr. Thomas Whittaker will publish the book by arrangement with the author, about March 1st. It will be fully illustrated by Gordon Browne.

THE REV. C. H. H. WRIGHT'S "Introduction to the Old Testament" in the Theological Educator Series, will be issued immediately by Mr. Thomas Whittaker.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

March April May

Are the best months in which to purify your blood, for at no other season does the system so much need the aid of a reliable medicine like Hood's Sarsaparilla, as now. During the long, cold winter, the blood becomes thin and impure, the body becomes weak and tired, the appetite may be lost. Hood's Sarsaparilla is peculiarly adapted to purify and enrich the blood, to create a good appetite and to overcome that tired feeling.

Hood's Sarsaparilla will cure, when in the power of medicine, scrofula, salt rheum, sores, boils, pimples, all humors, dyspepsia, biliousness, sick headache, indigestion, general debility, catarrh, rheumatism, kidney and liver complaints, and all diseases or affections arising from impure blood or low condition of the system.

"In the spring I got completely run down. I could not eat or sleep, and all the dreaded

Memorial Gifts for Easter.

A beautiful and appropriate gift for the church, or mission chapel, or guild-room, may be secured by a few hours' work for THE LIVING CHURCH. The offer which the publisher makes at this season is very liberal. It cannot be extended beyond Easter. No time should be lost. For information see announcement in annother column, or write to

REV, C. W. LEFFINGWELL,
Editor and Proprietor.

WE WANT A NAME FOR THIS NEW TOMATO

UNTIL a suitable name is suggested we shall call this Tomato No. 400. Read terms of competition below.

The No. "400" is the largest and heaviest Tomato known. In fact it is so solid as to be almost seedless. Color, rich, dark, crimson.

AND WILL PAY

$250.00

FOR IT

The cut shows fruit one third natural size.

The average weight of this Tomato is nearly 2 lbs. each.

WE WILL PAY $250.00 IN CASH

For the best name suggested for this New Tomato.

Purchasers are entitled to send in a name for each and every packet they buy. The names can be sent in any time before October 1st, 1891, and will be considered by a disinterested committee of three, who shall award the prize. Full directions for entering the names for competition given on every packet of seed.

Price of New Tomato No. "400," 25 cts. per packet, free by mail.

With every order for a packet or more, we will also send free our magnificent New Catalogue of "EVERYTHING FOR THE GARDEN" for 1891, (the value alone of which is 25 cts.), on condition that you will state where you saw this advertisement.

PETER HENDERSON & Co. 35 & 37 CORTLANDT ST. NEW YORK.

GLORIOUS FLOWERS

THOUSANDS of lady readers of this paper took advantage of my offers in the January and February Numbers, and sent for a package of my Peerless Fairy Pansy, and nothing that we know of will give them more pleasure during the long Summer months than the myriads of glorious blossoms they will pick from these superb beauties. One pkg. post pd. 25c.

BEGONIAS.

These are specialties with us and our stock of elegant sorts is very large. We offer Rex Sorts as follows:

6 Choice Varieties, *post pd.* $1.00
3 " " " .60

BLOOMING BEGONIAS.

10 Magnificent Sorts, *post pd.* $1.00
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Hardy Moon Flower, Ipomœa Panduratu, 3 for 50c. *Manettia Vine,* 25c. *each, 3 for* 50c. *Cinnamon Vine, 3 for* 50c. *The Hardy Trio Raspberries, post paid,* 50c. *Three Belle Roses, hardy as oak, rapid climbers, all different, post pd.* 50c.

Our Catalogue is pronounced by all who have seen it the finest ever published. Its colored plates, painted from nature, alone are worth 10 times the cost of same. Send 5c. for same or we will mail the Catalogue and one package Butterfly Flower for 10c.

JOHN A. SALZER,
LA CROSSE, WISCONSIN.

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